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Calvinist Contact

35th YEAR OF PUBLICATION, No. 1730 FEBRUARY 15, 1980

Should Olympics be boycotted?

by Johan Tangelder

"The Olympic movement is perhaps the greatest social farce in the world. It is a revolt against the twentieth century materialism, it is a devotion to the cause and not the reward . . . It appears as a ray of sunshine through clouds of racial animosity, religious bigotry and political chicanery . . . ." (Avery Brundage, former president of the International Olympic Committee.)

The Olympic movement as a ray of sunshine that breaks through the clouds of political chicanery? Mr. Brundage must have been dreaming when he made that remark!

President Carter has asked the U.S. Olympic committee to boycott the Olympics or to press for a change of location if Moscow doesn't withdraw its troops from Afghanistan. Should the Olympics be used to protest the Soviet invasion of Afghanistan? The Soviets have already spent, by their official figures, $375 million in preparation for the Olympics, including the construction of 99 arenas, dormitories and other buildings. A boycott of the Olympics would be a serious blow to the Soviets. No wonder that they have reacted with anger. Said one editor about President Carter: "He is going too far. This has nothing to do with Afghanistan. It is America's pure anti-Sovietism coming out again."

Lord Killanin, the Irish peer who has served as president of the I.O.C. since 1972, is strongly opposed to either a change of site for the games or to a boycott.

Are the Olympics purely a competition event, completely separate from politics? According to the Dutch scholar J. Huizenga, sports create strength and courage for living, harmony and order, all most valuable

Lord Killanin: "Come on chaps, don't treat Russia so unsportingly — we want no racial, political or religious discrimination."

contributions to culture. But he concedes that sports in international competitions can degenerate when nationalistic feelings gain the upper-hand. And this is exactly what has happened with the Olympics. The constant raising of national flags and blaring of national anthems draw attention to the nation of the sportsman and not to the winner.

The Olympics have been used for political purposes ever since their revival in 1896. Dictators have always considered sports as useful propaganda that serves their system. Adolf Hitler made the 1936 Berlin games a platform for Nazi propaganda. Before the Olympic games began in 1972, Black African nations, threatening a boycott, browbeat the I.O.C. into banning white supremacist Rhodesia from participating. How hypocritical! One of the supporters of the boycott was Uganda's murderous dictator, Idi Amin, who not only killed his political opponents, but also exiled 55,000 of his Asian citizens.

Hypocrisy and double standards are the name of the game in international sports events. Why boycott South Africa and not Russia? The French minister of youth and sports, Jean-Pierre Soisson, said about the proposed boycott of the Olympics in Moscow: "The Olympics are a sporting event, not a political affair." Yet this same minister refuses South African sportsmen to compete in France. South African sportsmen of all colours have for years been denied the privilege of participating in the Olympics. The Netherlands didn't allow white or coloured paraplegic sportsmen from South Africa to compete in the Olympics for the disabled. Is this not mixing sports with politics?

The Soviets mix politics with sports. Moscow's mayor and vice-president of the Soviet Olympic Organizing Committee declared that the games were to be "a welcome recognition of the Soviet Union's notable contribution to the promotion of peace and international friendship."

What peace? What friendship? What hypocrisy!

Soviet authorities are silencing human rights advocates in preparation for the Olympics. Pastor Georgi Vins, who spent eight years in Soviet labour camps, has warned that all unregistered Christians would be transported out of Moscow during the Olympics "so that Westerners cannot make contact." (Contacts in the USSR indicate that this action is already taking place on a limited basis against Reform and independent Baptists.) Dissidents have been arrested and exiled. Leaders of Orthodox, independent Baptist and Adventist groups, and other religious leaders, have been subject to house searches and arrest. The Soviets are trying to silence religious and dissident leaders.

The head of the Russian Orthodox Church in America wrote in a letter to the U.S. Secretary of State, Cyrus Vance, that the Soviet actions may be "pre-figuring attempts at suppressing the voice of freedom in the USSR, during the Olympic games, since many foreigners will visit Moscow then." He wrote this in reaction to the arrest of Father Gleb Yakunin, the leading Orthodox religious rights activist.

Olympics in Moscow? No! How tragic if Christians and other dissidents have to be sacrificed for the sake of the Olympic games. Sports shouldn't be used to promote communism, or any other ideology. Sportsmen may not become pawns in international politics. So whether or not the Soviets withdraw from Afghanistan, the Olympics shouldn't be held in Moscow.

Abortion: our own holocaust

by Gwen Landolt

Mrs. Landolt is with Campaign Life Canada.

Abortion is the central horror in our society. It is the new holocaust which has descended upon us. It is not taking place in a foreign country or in another time — perhaps a time before many of us were born. Rather, it is happening right here and now in Canada, each and every day, in the operating rooms of our hospitals.

Since 1969, when the abortion section of the Canadian Criminal Code was amended, the lives of over 400,000 unborn babies have been destroyed by abortion. The amendment to the law provided that abortions may be performed, if in the opinion of the hospital therapeutic abortion committee, a mother's *life* or *health* was endangered. The world "health," however, was never defined so that hospitals across the country have been aborting babies for reasons of convenience, claiming that it is because of the woman's "mental health." According to the report tabled by the federally appointed committee to study the operation of the abortion law in Canada, (Badgley Report), it stated:

> "Many physicians whom the committee met on its visits to hospitals across Canada, openly acknowledged that their diagnoses for mental health were given for purposes of expediency and they could not be considered as valid assessment of an abortion patient's state of mental health." (P. 212, Report of the Committee on the Operation of the Abortion Law, February, 1977.)

Unborn children in Canada today, are virtually without legal protection. To put this in historical perspective, in the six years of World War II, 39,000 Canadians were killed by the enemy — in 1978 alone, over 62,000 Canadian babies were killed by abortion. The enemy today, however, is not a ruthless foreign power trying to impose its iron will on us — but rather, the enemy today is ourselves.

The enemy is our personal failure to give Christian witness and to cry against the merciless destruction of innocent babies. These human lives are not being destroyed for reasons of high principle or idealism so as to make a better world — rather they are being destroyed for convenience, physical comfort and saving of "embarassment" because of an unplanned pregnancy. Our society has turned its back on the scriptures and Christ's teaching and has failed to give testimony to God's Word.

> "Before I formed you in the womb, I knew you" (Jer. 1:5).
>
> " . . . you created my inmost being; you knit me in my mother's womb. I praise you because I am fearfully and wonderfully made;" (Ps. 139: 13-14).

It is understandably far easier for us as individuals to ignore the holocaust among us and to rationalize that neither we nor any member of our family would have an abortion and that we cannot "impose" our morality on others. But, what about the rights of the unborn child, somebody must call out in his defense and someone must do something to give testimony to what is right and what is God's Word.

Pro-life organizations across the country have tried to carry out this heavy burden. The Right To Life educational groups (approximately 120) have formed to help educate the public on the truth about abortion and Campaign Life was formed to work in the political field. This latter organization is a national one, working at all levels of government, to secure full legal protection for all human life including the unborn, the aged, and the handicapped. Campaign Life, which is purely a volunteer organization, is working very hard in the midst of the federal election, to elect pro-life men and women to Parliament.

We must elect men and women of courage and integrity to represent us in the House of Commons. It is only the pro-life candidate who can command our respect, for he or she is our kind of person, the kind we want around if anyone is trying to hurt either ourselves or

(Cont'd on page 5

VIEWPOINT

Let's do this election campaign again . . . properly

Keith Knight

The two-month-long federal election campaign is over. It will undoubtedly be written into the history books as the most lacklustre, dishonest, ill-conceived election campaign since Confederation. The Government fell two months ago, the result of political selfishness and career greed. We have had a campaign in which the Prime Minister told the nation that he wasn't given a chance to govern. We have had an Opposition leader who had earlier announced that he would not lead his party any longer, but who decided to give his half-hearted all to seek the Liberal party's return to power. We have had the New Democratic Party urging Canada to get rid of both main parties and seek a socialistic alternative.

A two month campaign is short. It is ridiculously short when compared to The American Way. But for those of us who suddenly found ourselves without a government towards the end of 1979, when we needed it, it was much too long.

Much could have been said during those two months by the parties and their leaders. Much should have been said, too. But rather than provide a blue-print for Canada's future, the party leaders (and some candidates) reverted to a character bloodbath, complete with mud-slinging and name-calling.

The Liberal party chose to release its platform one plank at a time, saving the foundational planks until the last minute so that it would woo the voter and provide little opportunity for the other parties to criticise it.

The campaign is over. By the time you read this, we should have a Liberal or Conservative government. Hopefully, it will be a few years before we are thrust into another election.

During these next few years, however, we should encourage the government to lay some ground rules for an election campaign. Those ground rules should consist of the following:

— Stick to the issues. Each party should expound its party's policies. It should stick to the real issues within Canada, those which concern the citizenry, not those which are deemed to be important by politicians.

— Adopt a policy and stick to it. Political promises are empty promises designed to attract votes by playing on man's greed. A clearcut policy should strongly indicate the future direction of the nation. It should be presented to the electorate as such, and the party, when in power, should adopt that policy as being the will of the people.

— Play down the individualistic campaign strategy which focuses on the leader. Canada has a parliamentary system which is designed to draw on the talents and expertise of those elected Members of Parliament. The Prime Minister does not run the country (even though that essentially was the way it was under Pierre Trudeau — and may be again after February 18). The Prime Minister does not present his budget, the party does. The collection of elected representatives do the governing, guided by the Cabinet.

— Accent the role of the local candidate in the riding. After all, he is the elected representative of the people. The election should be centred locally on the party's policy and on the qualifications of the local candidates with respect to that policy. In this past election campaign, the electorate was encouraged to divert its attention away from the local scene and to concentrate instead upon national leaders and a host of empty promises based on past performance.

— Ban all public polls which concentrate on party popularity. Elections should be fought on issues and on qualifications, not on the popularity of those issues. Robert Stanfield lost the election for the Conservatives when he came out with the unpopular wage and price controls program. Reaction to that program caused the Liberal party to win. Shortly after they were in power they adopted the unpopular but necessary wage and price controls program.

— Campaigns should continue to be two months long. It's long enough, providing the candidates and the party are prepared in advance in terms of setting policy and arranging their nomination meetings. It is also long enough if the parties concentrate on their own platforms rather than on mud-slinging and slander.

— Set the date for the next election early. Once the election is over and the government has been formed, the party in power should set the next election date (providing it is a majority government) four-and-a-half years down the road. This allows various government ministries to plan their programs based on their official policy statement on which they were elected. As the election date approaches after four-and-a-half years, the parties will be able to develop their policies for a new stretch of four-and-a-half years which they will present to the public during the election campaign. It will also allow time for local candidates to be nominated and the local machinery to be set in motion for another campaign.

★ ★ ★

This nation needs some political order. It cannot govern meaningfully if it continues to become embroiled in individualistic politics. There are issues which need to be looked at seriously by our government. We elect representatives to deal with those issues. That can only be done if they know that they will be there for a specific length of time. When they commit themselves to certain policies (as opposed to campaign promises), they should recognize that they are answerable to the electorate for carrying out those policies.

The quality of the member of Parliament is important. We must seek out men and women who can reflect a Christian perspective when these policies are established. It is not too late for political change from within. We belong there, too.

Liberation Theology - part 4

Johan D. Tangelder

OUR FAITH, OTHER FAITHS

The connection between Latin American and Asian theology of liberation and Marxism is obvious. The claim is made that there can be no systematic theology without an analysis of Karl Marx. Everything is to be interpreted in terms of the class struggle. Theology must situate itself in the context of the revolutionary struggle. However, the liberation theologians do look to communist Russia as just another exploiting power. They prefer to use the word socialism rather then communism.

An anonymous Filipino writes that, within the context of the situation in his nation, Marxism-Leninism-Mao-Tse-Tung Thought (MLMTT) is the theory that will guide and lead the national and social liberation movement to victory. He says that the understanding of the faith and the Roman Catholic Church has to find its context in and be shaped by the oppressive reality in Philippine society as analytically viewed by the revolutionary theory of MLMTT. The Church is to serve the revolution.

Father C.G. Arevalo, S.J., Professor of Ecclesiology and Theology of Atonement at the Loyola School of Theology, Ateneo de Manila University, has lectured extensively on the theology of liberation in the Philippines and in other parts of Asia. And he writes in a similar vein, but without the strong emphasis on Marxist analysis, as his anonymous fellow Filipino liberationist.

He maintains that Filipino Christians must develop a new style of theological vision which is relevant for today. He calls this new theology the "theology of the signs of the times." This theology has as its point of departure neither Scripture nor the "data of tradition" but "what is going on in the world." This theology begins with man and not with God and His revelation.

The basis of theology is not the Bible, but the economic-social-political analysis of the conditions in which millions of poor are living throughout the world. It must discover "the aspiration of man." Furthermore, the Holy Spirit works through the widespread "secular desires" of our times. "Dialogue with the world is not just useful for the Church, it is necessary because the Holy Spirit is also speaking to us through the world." So this theology is not for armchair theologians, and not even for the man in the street. It must lead to direct action. It is inherently revolutionary.

Since revolution plays an important part in the theology of liberation, it tends towards violence. Roman Catholic priests throughout the Philippines recently read a pastoral letter which was signed by all of the country's 98 bishops. The bishops warned that incitement to revolutionary violence is criminally irresponsible. But the bishops also declared that in the face "of manifest, longstanding tyranny," the use of force "is not absolutely ruled out." However, a growing number of Catholics, influenced by the theology of liberation, believe that the only way to overcome institutionalized violence, which crushes the poor and the weak and families, is "through an armed struggle."

F. Sionil Jose wrote in an essay "The Christian Revolutionary," I am a socialist in the sense that I believe in the class struggle, that it is up to the poor to wage war — and here I am taking war to mean political and/or physical confrontation — with the rich, the oligarchy. I am also a Marxist, having derived inspiration from the profound observations of Marx although I do not subscribe to his economic theories, which, we all know, have been disproven. I am, however, a firm believer in the dignity of the individual, in the existence of God. And it is precisely because I believe in these two fundamentals that I justify socialism, and the fight for justice by the many who are poor against the few who are rich."

He also believes "that this oligarchy is not worth saving, the only alternative is for the oligarchs to be wiped out, by force if necessary, so that this country will move forward."

But it must also be said that not every liberation theologian is a proponent of change through violent revolution. There are those who adhere to the philosophy of non-violence. For example, Archbishop Helder Camera, of Recife, Brazil, is noted as a leading champion of non-violence. "My personal conviction," he says, "is that of a pilgrim of peace . . .; personally, I would prefer a thousand times to be killed than to kill." And he writes: "Non-violence means believing more passionately in the force of truth, justice, and love than in the force of wars, murder and hatred."

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LETTERS

Conservatism is no threat to church, says reader

Dear Sir:

In the *Calvinist Contact* of January 4, 1980, I read an article which deeply troubled me. The article was entitled "AACS annual meeting: vision for the 80's." In that article the Rev. A. Van Eek, executive secretary of the Council of Christian Reformed Churches in Canada, is quoted as saying: "The AACS continues to be a sign of hope in a church and culture in which the forces of reaction and conservatism are very strong and present a threat to the churches."

The dictionary defines conservatism as "the principles of those adhering to existing institutions and opposed to change of a radical nature." (Webster's Dictionary). Thus in its standard, normal sense, the word conservatism aptly describes my personal and theological stance, and the stance of many others in our Reformed Churches. I fail to see how adhering to existing institutions and opposing radical changes can be a threat to our churches.

I have received private assurance from the Rev. Van Eek that he did not refer to conservatism in the sense of doctrine, but rather in the sense of an attitude of extreme traditionalism and backwardness. I greatly appreciate the kindness of the executive secretary's private clarifications to me.

The facts remain, however, that the Rev. Van Eek's remarks were publically stated and printed in a paper of widespread circulation; the word conservatism in its standard, dictionary use does not refer to extreme traditionalism or backwardness; and that the remarks do give the appearance of an attack upon the conservative majority in the Christian Reformed Church and other Reformed Churches.

Men who hold positions of great eminence within the Church, such as the position of executive secretary, must be doubly careful lest injudicious remarks they make cause a root of bitterness to spring up. I also think that we all should strive to use standard English, because unusual, private definitions of words cause great confusion.

I do hope on behalf of all those many among us who adhere to existing institutions and who are opposed to radical change that the executive secretary, the Rev. Van Eek, will find it within himself to correct, publically, the unfortunate impression that his printed remarks have made.

Yours truly,
Rev. Gregg V. Martin,
Dunnville, Ont.

Response

Dear Sir:

Thank you for your invitation to respond to the written criticism of Rev. G.V. Martin. He objects to my remark quoted in *Calvinist Contact* of January 4 last. Specifically he writes that "conservatism" aptly describes his stance.

Let me use the definition which Rev. Martin quotes: "Conservatism — the principles of those adhering to existing institutions and opposed to change of a radical nature." The basic attitudes, the deepest "feelings" of the conservative prompt him to want "to keep up existing institutions and customs in a safe or sound state." (Living Webster, 1975).

The Christian who yields to this mind-set tends to believe that people and things were better in the past than in the present. So he must try to preserve what cannot be kept. Let me give three examples.

1. We believe deeply, that Christ Jesus builds and preserves His Church. That gives us the freedom to proclaim that Jesus is Lord, also beyond the Church. Now we can devote all our energy to living for Him. Instead, for the conservative, the Church as institution tends to become important into itself — Christ's great command to disciple the world is pushed back.

2. The Gospel calls us not to be conformed to the image of this world, but to be transformed in the renewal of our mind. But the conservative tends not to get to the root of sin and evil in the institutions.

3. We are given a great variety of gifts for the upbuilding of all the members of the body of Christ — but conservatives tend to concentrate on defining the authority of a few members (notably the elders and ministers). The Gospel calls us to very radical action. In fact, the nature of conversion is radical action.

If I must choose a few human words to characterize my faith, I will say that I *love* my Saviour and Lord, I seek to be *Biblical* in my faith and life, I try to be *radical* in my repentence and that I *judge* every human institution by the *Word* of God.

I regret that any Christian Reformed believer wishes to be known as a conservative who, by definition, "adheres to existing institutions and is opposed to change of a radical nature." The Gospel of Jesus Christ gives blanket approval as *no* existing institution. It calls us all to radical change. That Gospel I believe. By it alone, I seek to live. Lest Devil laugh at our self-directed preoccupation, we pray "Thy Kingdom come, Thy will be done, on earth . . ." — and work at this without wavering.

Rev. Arie G. Van Eek,
Waterdown, Ont.

Socialism and the Bible

Dear Sir:

In articles appearing on the "Politics" page leading up to the impending election, it is again becoming evident that Mr. Vandezande is ignorant in matters of politics and economics. If his views are not a matter of ignorance, I can only conclude that he wishes to make a deliberate and concerted effort (with the help of the CJL) to promote socialism under a cover to which he refers as a Christian alternative. Unfortunately, socialism couched in Christian phraseology is still socialism.

After reading Mr. Vandezande's analysis of the problems and the proposed solutions, it was interesting to read in *The Banner* of January 25, 1980 (page 18) an article by Norman Bomer dealing with R.J. Sider's book *Rich Christians in an Age of Hunger*. This book was recommended both in the pages of the *Calvinist Contact* and by the Christian Reformed Church's Task Force on World Hunger. Yet this book, as Bomer points out, recommends institutionalized economic structures to enforce redistribution of land, food and resources, means of production and money. The author "equates forced redistribution of wealth with justice. But his model does not include freedom." Sider, having aligned himself with the political left, provides us with socialistic economic analysis and socialistic solutions which he contends are biblical solutions.

I would like to urge you to read Bomer's article in *The Banner* for yourselves. It is much more thought provoking than I can relate to you in these few lines. Read or re-read some of the recent articles by Mr. Vandezande and note the similarity in political direction. You may also wish to read the report of the Task Force on World Hunger in the 1979 Acts of Synod and again note the similarity in direction. I ask you, is this the direction we ought to go? Is this a Christian alternative.

William J.B. Korvemaker,
London, Ont.

A word about new dutch magazine

Dear Sir:

I feel a little bit like "mustard after the meal," writing about a Dutch magazine, since that big two page list, "Uit het kikkerlandje," with many Dutch magazines appeared in C.C. in November.

As I looked along that list I expected to find the new Christian magazine *Horizon*. But it was not there.

When I became a subscriber this summer, I promised the editor to make some propaganda in Canada under Christian Reformed women. The ladies who are reading *Libelle* and *Margriet* must admit that it doesn't breathe the atmosphere we want and are used to.

Horizon does.

Horizon makes it a point not to be a Christian women's magazine only, but, a Christian "gezinsblad" as well. It gives something for fathers, grandparents, parents, women and children. *Horizon* tries to be a combination of *De Spiegel*, *Moeder* and *Prinses*, all well known to us Hollanders from the older generation.

Young people, if you have a mother and father who still enjoy reading a good Christian Dutch magazine, treat them to a *Horizon* subscription. *Horizon* just started out in July, 1979. That is why it is still on the expensive side for the time being. It appears once a month, has 40 pages, and costs 50 guilders plus mailing, per year. Airmail makes this 81.20 guilders. Next year, if enough subscribers, the price will be less.

Send your name and address and money order to: Christian Gezinblad „Horizon", Postbus 555, 1200 AN, Hilversum, The Netherlands.

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Church Page

Thanks for the Bible

Motel ministry has filled the vacancy left by Mrs. Kooy; Mrs. Lisa Trapman will take over.

We share a part of a letter with you, as it was recently received by the committee.

"A while back my brother was in hospital with two severe heart attacks. He is a young man and when told he could not work ever again, he had to learn to live one day at a time and it could be the last. He became very depressed and thought all was lost. I took one of the New Testaments to his room and asked him to read it. It has become a great comfort to him.

My own husband also had a trying time and a very deep depression. I know both he and my brother have found comfort and peace. I thank God for people like you for putting these books in the hospitals. What a blessing they are...."

Bethel Chr. Ref. Church
Brockville, Ontario

C.F.C.R.W. requests support

Ladies: Our church has 104 members of the Canadian Federation of Christian Reformed Women. Every season they receive a little magazine, *Federation Conversation*, with writings from the Board-Current affairs, book reviews, news, and so on. It also contains a corner for the sick and lonely. Every member may send a name of such a person who will in turn receive many cards from all over. Would not all of us be a member? It is possible to join for 1980, if you pay a $1.00 fee now. The $1.00 is due for all members too. Many have paid, but we will gladly receive from others after the service. In Christ's service, even small, Mrs. Co Kuiper, Mrs. Dora de Vries.

Calvin Chr. Ref. Church,
Ottawa, Ontario

Some organization

The clerk was instructed to start an "Important Document" file to make sure that all official church documents, legal papers, etc., can be easily located. Anyone having official church documents such as Survey Certificates, Incorporation papers, Deed, etc., at home is now requested to hand these to our clerk.

Clarkson Chr. Ref. Church
Mississauga, Ontario

Little interest in church doctrine

Catechism Class absenteeism has become a growing problem in our church. It is noticed most in the older classes, especially the oldest. Last Wednesday evening not one member of that class was present. No one had taken that very small amount of time required to phone and say for this or that reason my son or daughter will be absent. There are a number of young people who have never been present and whose continual absence has never been explained.

Parents seldom ask about their children or young people. There isn't much concrete evidence that parents are interested in what is going on in our church school, and even less evidence that they can be counted on for their support of the teachers. We all made promises when we presented our children for baptism. Yet often, when another activity conflicts with the church school class, they are permitted to be absent without even the courtesy of an explanation.

When we do things this way, we teach our children a bad lesson about priorities and about what it is to be the church together.

First Chr. Ref. Church,
Brandon, Manitoba

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Church News

Christian Reformed

Called

—to Toronto (Rehoboth), Ont., Rev. G. Bomhof of Mount Brydges, Ont.

—to Burlington (Bethel), Ont., Rev. Jack Quartel of Ottawa (Calvin), Ont.

—to Barrie, Ont., Rev. Gerrit Bomhof of Mount Brydges, Ont.

Accepted

—to Pinelas Park, Fla., Rev. John Van Hemert of Langley, B.C.

—to Mississauga (Clarkson), Ont., Rev. John Klomps of Hamilton (First), Ont.

Declined

—to Lethbridge (Maranatha), Alta., Rev. John Klomps of Hamilton (First), Ont.

New address

Rev. Evert Gritter, Box 567, Lacombe, Alta. T0C 1S0 (403) 782-3695.

Rev. Herm Van Niejenhuis, 1239 Carmil Blvd., Kingston, Ont. K7M 5Z1 (613) 389-9289.

Summit Christian Reformed Church organized in Kamloops

Summit Chr. Ref. Church has come a long way since November of 1976, when Rev. Dave Tigchelaar and his family first arrived from Cornwall, Ontario to begin a ministry in Kamloops. The congregation first met as an unorganized church under the care of the Board of Home Missions. Its first service was held on March 5, 1977 at South Sahali School where the services are still being held.

John Van Stralen, John Koopmans, and Klaas Broersma and Rev. Tigchelaar comprised the steering committee that organized events leading up to the organization of the congregation on November 14, 1979.

Rev. Tigchelaar based his sermon for the organizational worship service on Ephesians 3:1-21. The elders and deacons were installed by Rev. George Vink of Vernon. Rev. Sluys of Salmon Arm charged the congregation to be faithful witnesses and keep in mind and in their prayers, the new consistory members, most of whom are serving their first term.

Following the service refreshments were served in the fellowship hall.

The congregation realizes its task but is confident in the Lord's guidance; For, "to him who by the power at work within us is able to do far more abundantly than we are able to ask or think, to him be glory in the church and in Christ Jesus to all generations, for ever and ever. Amen" (Eph. 3:20-21).

W. A. Van Bergeyk, Clerk

Pastoral Pondering

How firm a foundation?

Christian conduct in today's society is an issue which lately has given rise to many questions, a great deal of discussion and some disagreement among us. Council has taken up this issue and now presents the congregation with the following conclusions.

In dealing with this issue, the first question which comes to mind is that as people of God, as God's redeemed people, with what can we associate ourselves and in what activities can we participate without being an offense to each other and, above all, to our heavenly Father? In answering this question, Council first directs your attention to the Word of God. It is here that we find our source of guidance and it is here that we set our course of conduct. Whether it be in small or major issues, it is only in the Word of God that we can find our direction. Anything anyone might even say on the strength of our own opinions or desires must be considered fallible and, therefore, possibly wrong. What then do we find in God's Word, the Bible?

Even though the Bible speaks on the issue of Christian conduct throughout its pages, we focus cur attention on Ephesians 5 and Colossians 3 because in these chapters Paul, under the guidance and inspiration of the Holy Spirit, gives us a clear and concise description of Christian living and Christian responsibilities, Christian behaviour and Christian commitment. Please read these chapters carefully and prayerfully. Having read them, we must ask ourselves a few hard and honest questions.

On the basis of the description of a new-born Christian, a person committed to a life in Jesus Christ, given in these chapters, how can we take part in worldly pleasures which do occur amongst us, such as dancing, drinking, excessive partying, movie going, and such? Of course, we can give a quick and easy answer to this question, but then immediately another one follows. When I take part in such activities, can I take my Saviour along as an invited guest? Will he be pleased to attend as my companion?

People of Hebron, whenever you are faced with a decision to participate in something that the world offers, remember that eternity is at stake! Do not make a light decision. Remember the days of Noah, and remember also the days of Sodom and Gomorrah. When will Christ return? Will he find us faithful? These are unavoidable questions which each of us must face. Council does not give a human answer; council directs your attention to Christ and his Word. There is no in-between. We are either for Christ or against him. Being a born-again Christian and having him at the center of our lives, will make us passionate for the things of the Kingdom. It will make us weep for our sins and strive zealously for the good. Let us therefore rededicate our lives to God, so that we can say with Joshua, "As for me and my house, we will serve the Lord."

The Council of Hebron Chr. Ref. Church,
Whitby, Ontario

Knowledge brings wisdom

We should know the faith: The Scriptures tell us we should "be ready always to give an answer to every man that asks you a reason of the hope that is in you" (1 Peter 3:15). That is particularly important today, when spiritual illiteracy is so common. University graduates often know more about Karl Marx than about Jesus Christ. Some well educated people have seldom read the Bible and know little about it. Many have a complete false idea as to what Christians believe and what the Christian faith is. At one time people learned the Catechism. While the meaning of the words were not always understood at the time the Catechism was learned, often later in life it became clear. Those who knew the Catechism then knew the basic teachings of the Christian faith. This is a day of many sects, religious fads and strange beliefs, and it is more important than ever to have a knowledge of the faith as it is found in the holy Scriptures.

We should know the world: You may think this is a strange thing to say, but ignorance of the world is not a virtue, but a liability. If we are to communicate the faith to the world, we need to know the world as well as the faith. Without knowing the world we cannot effectively talk to the world. People seem to fall into two categories today. There are those who know the faith and have a thorough grounding in Christian doctrine and the Bible. But some of these people know little about the world and have little understanding of the life styles of most people, of their thinking or of their intellectual concepts. If we do not know the world, we end up using language which may be meaningful to us but conveys nothing to our listeners.

On the other hand, we find people who have a good grasp of the world and the complex problems of our time. They are aware of the deep yearning of thousands for meaning and purpose in life. They really understand the world. But without a knowledge of the faith, they have nothing to say to the world. They do not have a faith to proclaim. The group that knows the world but not the faith is even more tragic than those who know the faith but not the world.

Rev. Gordon H. Pols,
West End Chr. Ref. Church,
Edmonton, Alberta

Abortion (cont'd from page 1)

our brothers and sisters, born or unborn. These men and women must have our vote.

Of course, there are other pressing issues: the energy crisis and the staggering inflation rate to name but two. It is true, if these issues are left unresolved, they could lead to disaster, and they should be dealt with right away — but they are not yet killing people as is the present abortion law. So we must take our chances that the other issues can wait, and we must become one issue voters, because, it is the least we can do. When we enter the poll booth on February 18, we must vote for a pro-life candidate. Of course, this is not to say that we should not also speak out publicly when the abortion issue is raised, write letters to our local papers, or support both morally and financially the Campaign Life and Right To Life groups closest to us. However, the election is almost upon us and to vote for a pro-life candidate is of vital importance.

How do you know which candidate in your riding, if any, is pro-life?

... What about the rights of an unborn child?
". . . Somebody must call out in his defense and someone must do something to give testimony to what is right and what is God's Word."

Call your candidate's campaign headquarters and ask if he signed "yes" to the Campaign Life questionnaire which was presented either personally or sent to him by mail. The two questions posed by Campaign Life are as follows:

I. It is recommended that the Parliament of Canada restore legal protection to unborn children by deleting the 1969 amendments to the abortion law; (Subsections S251 (4), (5), (6) & (7) of the Criminal Code).

II. It is recommended that all federal government funding to Canada's largest abortion referral agency (Planned Parenthood Federation of Canada) cease.

If you cannot reach your candidate or you do not get a satisfactory reply, it may be necessary to contact the closest Campaign Life regional office.

If you are, unfortunately in one of those ridings where there is no pro-life candidate (and there are far too many of them in Canada), then write a personal letter to each of the candidates expressing your views on abortion. Perhaps it will influence their views in the future and it is giving testimony to God's Word.

Finally, above all, we must all pray that Campaign Life's efforts will be successful and that God will move the hearts and minds of men so that they may stop the terrible destruction that they have wrought. With God's help, we will succeed.

"If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then I will hear from heaven and will forgive their sin and will heal their land" (2 Chr. 7: 14).

Little House best, Soap worst, according to NFD

Tupelo, Miss. (EP) — Little House on the Prairie was the most constructive program on television and Soap was the least constructive, according to the fall, 1979, Television Monitoring Program of the National Federation for Decency. ABC was the top sex-oriented network, CBS was the top user of profanity and Proctor & Gamble was the number one sponsor of both sex and profanity, according to the report.

The monitoring, covering 799.5 hours of prime-time programming between September 9 and December 1 last fall, was done by approximately 450 trained volunteers in nine states.

The report showed a decrease of 5.1 per cent of sexually-oriented activity during the period when compared with a similar period of 1978. Profanity rose by 45.47 per cent from 1,005 in 1978 to 1,462 last fall. In beverage use, 71.57 per cent of all people shown drinking were depicted drinking alcoholic beverages.

The top constructive programs cited in the monitoring were Little House on the Prairie (NBC), American and National League Baseball Playoffs (NBC), Prime Time Sunday (NBC), 60 Minutes (CBS), The Waltons (CBS), 20-20 (ABC), Wonderful World of Disney (NBC), Holocaust (NBC), Shirley (NBC) and Eight is Enough (ABC). The top most constructive programming sponsors were Nissan Motors, Goodyear, Eastman Kodak, Kraftco, IBM, Mars, Philip Morris, AT&T, IT&T, and Shell Oil.

The least constructive programs were Soap (ABC), Best of Saturday Night Live (NBC), The Associates (ABC), Three's Company (ABC), The Ropers (ABC), The Last Resort (CBS), Archie Bunker's Place (CBS), Hello Larry (NBC), and WKRP in Cincinnati (CBS). The least constructive programming sponsors were Olympia Brewing, Norton-Simon, Noxell, Toyota, American Cyanamid, Schering-Plough, Honda, Beecham, Dow Chemical and Colgate-Palmolive.

Theologians might ease Iran crisis

Urbana, Ill. (EP) — Evangelist Billy Graham said here at a student conference on Christian missions that he had suggested to President Carter an idea involving Islamic theologians that might solve the Iranian crisis. Mr. Graham said at a news conference at the University of Illinois that if the theologians of the Sunnite sect of Islam would hold a meeting in Saudi Arabia and interpret the Koran and Islamic canon law regarding the holding of hostages, "it might have a far greater impact than what their (Iranian) political leaders are saying." Islamic scholars have agreed that nothing in the Koran nor the Sharia, the legal code of Islam, permits the holding of international hostages.

The Sunnite sect of Islam comprises about 90 percent of the Muslim population of Iran, while the Shi'ite sect, the religious group to which the Ayatollah Ruhollah Khomeini and his leaders belong, accounts for only 10 percent.

Mr. Graham said he had made the suggestion, told him by an expert in Islamic law, to Mr. Carter in a recent telephone conversation with the president. If the people of Iran would take heed to what the religious leaders of the majority sect said about the taking of hostages being wrong, "then it might avert what some people have called a holy war," Mr. Graham told reporters.

When asked at the news conference about his relationship with Mr. Carter, a Southern Baptist known for his evangelistic stance, the evangelist said it was a "very warm relationship." Mr. Graham said he and Mrs. Graham had spent a night in the Lincoln Room of the White House at the Carters' invitation about "six weeks ago." But Mr. Graham, who has been criticized in the past by some who felt he had become too politically involved in the affairs of former President Richard Nixon and other political leaders, quickly added that he now tried to stay out of partisan politics.

"Christians ought to get involved in politics," Mr. Graham said, "but I don't think the clergy should and I don't think I should ... I've done that too much already."

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ANNE HUTTEN

As has been mentioned earlier in this column, Dutch-Canadian families in the Annapolis Valley are pretty well divided along the two lines of Roman Catholic and Reformed. On the whole, socializing is done mostly with the members of one's own denomination, since it comes naturally to invite people along for the traditional cup of coffee after the Sunday morning service. However, the increasing interaction in farm and community organizations, or simply from being neighbors, quite a few friendships have been built up between families who do not go to the same church.

I recently heard an interesting comment on this situation, by one of our older immigrants, a staunch Catholic, pater familias of many sons, daughters and grandchildren.

"You know," he said, "I've been socializing with people of your Reformed church for probably twenty years or more. We get along just great. My wife and I get invited to birthday parties, New Year's parties, to the cottage in summer, to the Lake in winter for skating. We visit back and forth a lot, and we know each other's children and the number of grandchildren. But after all this time, we have finally been invited to your church for the very first time. Nobody ever asked us to come before. Don't you think that's strange?"

Food for thought, isn't it? We nibble cheese, sausage and pickles together; we drink a toast to the New Year together, we dance together at the annual Saint Nicholas party where a real "everybody here comes from Holland" family atmosphere prevails. But it doesn't occur to us that "they" might like to see the inside of our place of worship; listen to one of our sermons; see how we spend our Sunday mornings. What's the reasoning behind this — or is there any?

Is it simply that we tend to stick to our own when it comes to the really important part of our life: religion? Don't we want outsiders in? Or is it respect for their own kind of faith when we abstain from extending a welcoming hand? It might be worth considering, this business of sharing some of our church life as well as the cheese and wine.

And speaking of those same Dutch-Canadians, allow me to introduce Jenifer. She's a graduate student at Acadia University in nearby Wolfville; her home is in London, England; and her Master's thesis is being written on the extent of assimilation into the existing culture by those same immigrants. How well do the Dutch fit in with the "Canadians" in the Annapolis Valley? To what extent have they retained their Dutchness?

It sounded like a far-fetched notion at first, when I first heard her telling me the choice of topic. Why would a young woman come here, all the way from England, for eight months of study on an immigrant group? But Jenifer's reasoning is interesting, and makes a lot of sense.

She first studied the Black community in London to discover why they seem to be somewhat on the outside of society's mainstream. Color was soon seen as an important factor. Blacks are so obviously different, see; it's impossible for them to blend quietly into the landscape, fit into white organizations, jobs, churches. Call it discrimination or anything else, the fact remains that the Blacks she studied have not been too well accepted by the prevailing white community.

Jenifer wondered whether being Black was really the dominant factor. When a group of immigrants arrive in fairly large numbers, what makes them stand out as different? What makes them begin to fit in? How do they go about blending and mixing with those who came before? She decided to study a group of people who did not have the color factor to contend with, but still represented a different culture settling down in a new area. The Dutch in the Annapolis Valley appeared to be an excellent group to study, since they came in a relatively compact group within a matter of one or two decades after the war, in numbers large enough so that they could remain separate and on their own to some degree.

And so for the past three or four months, she has been meeting as many Dutch immigrants as possible. She was referred to me quite early in the course of study, since I know a lot of people due to my work. Together we've visited a number of families, discussed the difference in assimilation between Catholics who joined an existing church, and the Reformed, who set up their own. We've asked questions: are people keeping up the ties with the old country? Do they teach their children to speak in Dutch? What Dutch customs have been retained; which have been discarded? How well do they now fit into the Valley's social and economic picture?

A questionaire is going out this month to 100 more or less random families. We've tried to balance the list with both denominations represented, and with different age groups, and people who came at different times. We're hoping to get lots of feedback.

How well do we newcomers fit in? If Jenifer comes to any hard and fast conclusions — and maybe if she doesn't — I'll report back to you C.C. readers.

PASTORAL COUNSELLING

Comfort in sorrow

Ralph Heynen

I'd like to talk about finding "Comfort in times of loss." I've been in touch with a young lady of about 23, who had a boyfriend. They had planned to be married. On his way back home from a business trip, he was killed in a plane crash. She writes about it like this: "My dreams never materialized. Why does this always have to happen to me? I've lost my faith in everything, including my religion and God. Life has no meaning for me. Food has no taste. Why should I be concerned about my health? The one thing that keeps me from ending it all is my parents. I don't want to cause them to grieve the way I am grieving. In our family, we are known for our ability to stand hard knocks, and yet, I find that I cannot face this tragedy."

Her grief is quite understandable. But that it should grow as deep as this has shown that this person is not too stable, emotionaliy. For surely a widow who is left with two or three children, with little means of support, is in a far worse state and faces far greater difficulty. Or a widower, who is left with children, faces tremendous problems in how he is going to face the future. However, I do feel that often grief and in sorrow, there's a lot of self-pity. We think of those who have been taken away from us. We mourn the loss of those who've gone. But possibly even more, we mourn the loneliness that we have, the comfort that we are looking for, the security that we lack. There is in it, a certain amount of self-pity.

Grief is often self-centered and it certainly is in the case of this young lady. I think so much grief means that we centre it all in ourselves. It's natural that we do this. I have witnessed people at funerals who have become hysterical. There are times when they scream at the closing of the coffin or they pull their hair or even faint. This is a behaviour that is frowned on by other people. It's a dramatic display of sorrow and sometimes it's stressed by feelings of regret that people have. It can happen also when a person is taking care of a loved one who has been sick for a long period of time and they are physically and emotionally exhausted. Then, when the person dies, they "crack up" — they can't face it.

I have a letter, also, from a mother who writes this: "The day my husband died, we had a few sharp words because he wanted me to stay home with him and I wanted to go shopping. He always wanted me to stay around because he was afraid of his heart. He would always complain about this. The doctor said that his heart was actually in better shape than mine. But he was "babying" himself. And I told him so that day — that he was acting like a child and I was going out for a few hours, whether he liked it or not.

I'm sure that as long as I live, I will always regret the fact that I said this. During the time that I was gone, he had a heart attack and died. I feel that I am partly to blame for his death. How can I get over these feelings of guilt and regret, because these thoughts constantly bother me?"

I can assure this widow, that there will always be regrets and grief. We don't know ahead of time when a person is going to be taken away. And we don't always treat each other quite the way we would if we knew they were going to die in an hour or two. We would be far more kind, far more accepting, far more generous with them. But the fact is, we don't know those things. We are only human and for that reason, it's a sort of thing that we have to accept.

The Bible talks about comfort. The word "comfort" is a very beautiful word because it means that you find something that counter-balances the woes and miseries of life. This is a fact that we should see as far as our religious life is concerned. Not just dreaming about heaven and where the loved one is. Not even talking about being reunited there. Because if we are reunited there, it's going to be such a different relationship than it was here in this world. And not just simply talking about the fact that here in life we have to go it alone now and we miss the loved one and we talk about the suffering that they went through. Find something that counter-balances your grief. I think you can find this in simple trust in God. But you can also find it in building up your own inner strengths.

There is a source of strength within us that enables us to face both life and death. I believe that we are often very poor comforters. Preachers are supposed to be able to say just the right thing when they meet somebody that's sorrowing. But often we struggle for words. And after we leave, we think, I should have said this . . . or I should have said that. I feel that if we face somebody who is in grief . . . if we go to the funeral home and the relatives are there . . . we may say something that can strengthen them, some memory of the loved one that has been particularly comforting to us or that we particularly noticed, something about hoping that they will be strong, because that's the kind of comfort that you and I need.

There's a lot of nonsense that is expressed when people are in a funeral home . . . the idea that death is covered up beautifully and the body is laid out beautifully. This isn't much of a comfort. But the real comfort is that which links us to the eternal strength of God. I like to think of this sort of thing because, then you can find comfort. Often, when people go through sorrow, others will go there at the time of the death, they send notices, letters, notes and flowers . . . and then when it's all over they don't pay much attention. The person is expected to shift for himself after the funeral is past and the other relatives have all gone again. That's often the time when a visit is really appreciated. I feel that we ought to think of these people — not just at the time of the funeral — but possibly two or three weeks later. The loneliness has been deeply impressed upon them and then to be able to talk about the loved one who is gone, the memories that you may have of him, and also the inner strength that you need to face even the darkest and gloomiest moments of life. I think as Christians, we owe that to each other. I trust that you, too, may be able to find strength. We all have moments when we suffer grief and it can sometimes be very intense, but through God's grace we also pass on beyond the period of grief. We find strength in the living, loving God.

THOUGHT FOR THE WEEK:

A Christian is the mind through which Christ thinks, the voice through which Christ speaks, a heart through which Christ loves, a hand through which Christ helps. We're part of the body of Christ.

Tar Sands yield human gold

by Winifred and Jean Ettesvold

Mr. Ettesvold is an environmental consultant for State agencies and an Elder in the Calvin Christian Reformed Church, Grand Rapids, Mich. Mrs. Ettesvold is a Social Worker, teaching part-time at Reformed Bible College.

In the first year and a half, the parsonage-church duplex was outgrown.

In 1976, we wondered where Wolter and Nelly Smit would be going. Like many Calvin seminarians, Wolter wondered where he would be called to work upon his graduation that June. We were praying with Wolter and Nelly that they would be led to their life's work. We had become friends during their student years.

We had never heard of Fort McMurray, much less anything about the area or why people might live in such a far-off, apparently isolated area. But when their call came from Fort McMurray, we began to learn, and to become curious. We told them before they left that "some day we would come to visit."

"Some day" arrived in June, 1979. We travelled 2,000 miles from Grand Rapids, Michigan, intending to visit briefly with the Smits. But we became so involved in the missionary potential and the needs in Fort McMurray and so intrigued by the unique type of industry that we stayed twelve days.

We began to see why Classis Alberta North was starting a Home Missions church there, and we soon began to understand what the potential was.

The "Fort" never really was a military post. True, there was a contingent of United States soldiers in the area during World War II as a part of the Early Air Warning System. But Fort McMurray really had its beginnings in the late 1700's when a fur trader arrived to set up a small trading post. Located 270 miles or 430 kilometers northeast of Edmonton, Alberta, the town had its booms and recessions. By 1900 it had only 300 residents. In 1960, it had rather suddenly grown to 1,200 and by 1968 was up to 6,000. In 1979 there were some 27,000 people living in the new town of Fort McMurray. It is a well-planned town with residential areas and neighborhood shops separated from the main business thoroughfare. A fast growing Industrial Park is providing the support services for the new industry that is the reason for the population growth.

The discovery of Tar Sand in the area occured a century ago. It wasn't until the 1970's that this "very alien-looking material spawned the fastest growing community in Canada."

This is Fort McMurray as we found it in June, 1979. Two major companies, The Great Canadian Oil Sands and Syncrude (short for synthetic crude) are now extracting oil valued at more than one million dollars per day! The extent of the operation is almost beyond imagination. The potential is even greater. It has been determined there is tar sand in 11,430 square miles. This vast area is now known as the Athabaska Oil Sands. It is named for the river that traverses the area.

Fort McMurray is very near the centre of this large area.

What then is the task of the Church? In 1974, Classis Alberta North of the Christian Reformed Church, recognized the need of establishing a mission in Fort McMurray. To provide a home for a future pastor as well as a place of worship, a decision was made to build a duplex with the intent that one side would be a parsonage, and the other a church. The denominational Board of Home Missions agreed to "open the field" by providing the missionary.

The duplex was built and in September, 1976, Rev. Wolter Smit was ordained. When he, his wife and 4 children arrived, they found a very small nucleus of Christian Reformed people. They also found a large number of unchurched people in a town of 27,000 with only 11 small churches. This meant that, in addition to ministering to the Christian Reformed families in the community, their work quickly became centered upon the unchurched — especially those with problems.

So what is it like for a new pastor to face such a situation? A typical day began like this. A person who had been attending church was noted to be absent. Inquiry revealed a return to heavy drinking. The pastor searched the bars and finally found him. His only choice was to bring the person to his home and call AA for help. Meanwhile members of the Home Missions Committee were waiting outside the door to visit with the pastor. What a situation!

When the committee completed their business the pastor hurried to the hospital to visit a very sick patient who needed spiritual guidance. Counseling in one day may vary from advising a family whether or not to stay in Fort McMurray, to listening to domestic troubles, to advising on how to handle an alcoholic husband or wife, to helping new arrivals find living quarters. It may be necessary to find a bed and meals for people until other arrangements can be made. Without any special allowance for this purpose, they have provided as many as fifty-nine

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Tar Sands . . . Cont'd.

meals in a month. In these situations, the minister's wife finds herself called into service as a counselor, confidant, helper, and always gently leading some lost soul to the Lord.

From the earliest days of the ministry, regular worship services have been held each Sunday morning and evening. The Sunday School, including adult Bible class, precedes the morning service. We attended the services and Sunday School both Sundays and found a very enthusiastic response to the mission efforts. From a humble beginning, the attendance at the morning service had grown to an average of fifty, two-thirds of those attending had no previous Christian Reformed connections. While individuals had previously been baptized and/or made Confession of Faith, it was on Pentecost Sunday, June 3, 1979 that a complete family — mother, father and two children — were accepted into the Church through baptism and profession of faith. A recent contact with the Smits revealed that attendance continues to grow. Some have left for occupations elsewhere, and others have arrived to take their place.

With this growth, the duplex soon became too small, so after about a year and a half, arrangements were made to rent space in a nearby Catholic school for church services and special events. The other half of the duplex continues to be used for smaller meetings and the pastor's study. The Christian Reformed Church is recognized in Fort McMurray and continues to grow.

Rev. Smit recognized early, the need to work with the local ministerial association in order to organize the work that needs to be done. His leadership was recognized when he was later elected president. During his term and afterwards, arrangements were made to have a schedule of pastors "on call" for hospital visits to those in need — usually those unchurched or away from home. Bibles were placed in all hospital, hotel and motel rooms.

In the summer of 1979, an agreement was reached to place Bibles in the bunk rooms of the large campsites used by construction and operational personnel. One camp we visited had bunk rooms to accommodate 6,000 persons at the construction site about 25 miles from Fort McMurray! Interfaith meetings, prayer groups, and planning for new churches with town officials also became an active part of Rev. Smit's work along with pastors of other churches.

So what is in the future for Fort McMurray and the Church? While many boom towns come and go, it appears Fort McMurray will continue to be the gateway to the great exploration and removal of oil from the tar sands. It is estimated that there are one trillion barrels of oil beneath the surface of this field. However, current technology and costs will permit the removal of only ten percent of that amount. Strip mining can only go down 200 feet. Deeper removal will have to await methodology not yet invented.

As this boom town continues to grow, the Church has to grow, the Church has a challenge to spread the Gospel to the men, women, and children who have been uprooted from their homes. Speaking of children, we must tell you that Nelly Smit had a vision of establishing an after-school Bible class in a new subdivision where no Protestant church was active. At the first meeting, 200 children appeared for the lesson! Here, too, the ecumenical tenor was evident as the meetings are held in a Catholic school, but are open also to public school children. The program continues with enthusiasm and help from members of other churches — all working together.

Families are often separated, at least temporarily, and, in many cases, extreme strains are placed upon family ties and traditional home-church connections. Of course, there are many here who never had church relationships. Alcoholism, domestic difficulties, divorce and all the related problems must be dealt with by a small group of churches of which the Christian Reformed Church is one of the leaders.

A church structure will be needed for this new congregation to become known, recognized, and fully accepted in Fort McMurray. The work of many servants will be needed to spread the knowledge of the grace of Jesus Christ in this city, one which, though on the edge of the wilderness, will be an important centre in Alberta many years. Prayers and financial assistance will be needed for the fledgling Christian Reformed Church to become strong enough to meet the need that this new community has for what a growing Body of Christ can bring to it.

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C.C. and Kings offer first journalism workshop

by Wilma Vander Schaaf
Edmonton Editor

The Calvinist Contact Edmonton office and The King's College English department jointly sponsored a journalism workshop geared mainly to King's students.

The workshop, held January 24, was attended by 25 people, mostly King's students. Four journalists, from a diversity of journalistic experience, talked briefly and furnished enough material for further discussion.

Frank Dolphin, CBC news reporter, who also had experience in radio as well as the printed page, compared the advantages and disadvantages of T.V. The advanced technology in T.V. can bring the message far and wide. The social impact can be both good and bad (eg. violence). T.V. can create a climate and if used responsibly, can focus on things that need correcting. T.V., however, is a superficial medium in that its coverage of news is almost headline-style. Except in the documentaries, T.V. cannot deal with the issues in depth. T.V. like all journalism can portray events in a slanted manner.

Frank shares with us how his base and support came from the Christian Gospel, which dictated to him how he should treat his subject matter for reporting. He had been taught to observe what goes on, then judge according to Biblical truths, and consequently act to bring about whatever change he could. It is indeed easy to become cynical, he said, and one needed the support of a Christian community to keep on the right track.

Jim Crowell is a freelancer and formerly a reporter for the *Western Catholic Reporter* as well as researcher for the CBC. As a Christian (Anglican), Jim says that he needs to understand what his bias is (everyone has a bias). Realizing his Christian bias to a great extent, it influences Jim's decision on what issues to seek out and how to deal with them. His concern with social justice issues was evident. Jim added that CBC radio is very good in dealing with issues and offers opportunities for reliable, hard-working free-lancers.

Herman Wieringa is editor of the *Spokesman*. The *Spokesman* is a monthly put out by and for handicapped people. The job of putting out the paper is basically done by four people. It requires that one is well versed in many aspects of journalism; advertising, layout, photography and writing. A monthly paper has limitations in that it is difficult to cover current issues and still remain relevant.

Herman said he was carrying out a Christian responsibility by working with and for an underprivileged group of people: the handicapped. Herman asked some pertinent questions that helped us think about the various aspects of journalism. Some of these were: how much advertising is necessary, to what extent do you print what people want to read, what kind of judgemental opinion should the writer use in asking leading questions, and in giving the story a certain emphasis?

Jane Vlieg has worked with the Edmonton Journal since 1975. She began as a student and since then, worked as reporter in several different beats. Fifty to sixty reporters work at the *Journal* newsroom. The reporters write their stories but have no control over where their story is placed or what the headline is. Journal advertising comprises 85 per cent of the paper. Stories are the cost factor but it is still the basic reason why people buy the paper. Janet saw her Christian responsibility as associated with communicating honestly. Her responsibility to her readers is to help them become aware of what's happening. Hopefully readers will become involved in local issues (e.g. the city plan).

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Nes Ammim — International Christian settlement in Israel

by John deKleer

Mr. deKleer, from Vancouver, B.C., spent three years at Nes Ammim in Israel.

Many of you have already read articles on Nes Ammim by Rev. Peter Sluys. It is a Christian settlement in the northwest of Galilee, close to the Lebanese border. The main purpose of its existence is to begin to rebuild a new relation between Jews and Christians by living and working in Israel and try to understand them better. The 120 people there, want to show, after centuries of Christian-coloured anti-semitism, another image of Christianity. I will try to relate some of the highlights of my three year stay there. My Dutch wife (whom I got to know and married in Nes Ammim) and I are now living in Vancouver, my hometown.

I came to Israel for the first time in September, 1975. I had become curious to visit this country, especially after the Yom Kippur War in 1973, where again the Israelis had won against tremendous odds. My Christian upbringing and my search for the truth about the Middle East problem and the opportunity to travel with two friends provided me with all I needed to go.

After travelling through Europe for about six weeks, we took the boat from Athens to Haifa. The first few days we spent in Jerusalem and dropped in at the Christian Information Centre in the old city. We asked for information concerning a good kibbutz or even a Christian one; little did we know that there were only two in the country. They recommended we try Nes Ammim; I was attracted partly because of the fact that there were mostly Dutch people at that time. At the present time there are Dutch, German, Swiss, Swedish, American and Canadian people living there.

At the time, my friend and I were allowed to stay as long as we didn't mind sleeping in one of the bomb shelters, because of the housing shortage. It wasn't common to take passersby; most people from Europe take tests and have interviews before being allowed to be part of the settlement, promising to stay at least one year. Maybe because we were Canadians and the fact that my friend was an experienced carpenter helped in our acceptance. At that time the construction group was working hard to finish the village centre for the official opening of September 25.

I ended up in the Rose-growing project "Floriculture," which is the major source of income for the village; six and a quarter acres of greenhouses are filled with rose bushes and three acres of outside flowers, grown for the cut flower export to Holland. I, as well as most of the thirty people working there, had never done such work before.

It was quite an experience to work with new people, new work, in a Christian community setting. No one was making wages; we all received the same amount of pocket money and yet there was an intense sense of responsibility and spirit of hard work. There was always in the back of our minds that we were not just working for a living, but we were supporting the building up of our settlement and therefore, Israel. That is what stimulated us to continue despite the often monotonous work.

The other profit-making part of the community is the avocado plantation and the cotton fields.

The building group employes about eight men; there are two architects, who work along with the contractors. All building is done with concrete (block construction, with mostly flat concrete) roofs, the walls are plastered white, with small windows against the heat. In the carpentry shop , all tables, beds, window frames and doors are made. The metal workshop provides all the metal construction and repairs.

At the main office the receptionist answers all incoming phone calls. One Jewish man works in bookkeeping, translating and doing all other Hebrew paper work along with two other Nes Ammimniks. A few others are working full time on the newsletters, correspondence, public relations, translating lectures, etc.

We lived in simple quarters although the family homes and long term volunteer rooms are newer and more comfortable. The children are living with their parents and go to the neighboring Israeli schools and, of course, speak fluent Hebrew. The parents have a greater responsibility to give the children a Christian education. The children under the age of 4 go to the day care, so that their mothers can work a few hours a day.

The singles and married couples without children eat all their meals in the communal dining room. The kitchen team prepares all the meals and keeps the village centre clean.

Some people are working full-time to receive the tourist groups, the Israeli groups and the individual visitors that come every day. They receive a short explanation about Nes Ammim and are shown around the village. Last year the building group completed the building of a youth hostel to fill the need for the many visitors and groups that want to stay there for a few days.

Free time and evening activities include courses on Judaism, history of Christians and Jews, Hebrew, Bible studies, singing, evening prayers, committee meetings, village and members' meetings. There are regular lectures once or twice a month by prominent Israeli professors, rabbis, Arabs and clergy men.

Shopping, movies, concerts, are available in nearby Nahariya, Acco or Haifa. Our soccer team plays against neighboring kibbutzim and Arab villages and the Dutch folk dance group performs once in a while in old age homes or kibbutzim. On free days and holidays we went on excursions, exploring the small but most interesting country.

Friday evenings, the weekly communal meal is held (Erev Shabbat: the evening before shabbat); every person including children attends. A short liturgy with singing is held before the symbolic breaking of the bread, pouring of the wine and lighting the shabbat candles; it was our evening out to dinner, eating by candle-light with a special atmosphere of a feast. Every Saturday morning a church service is held, very often in a combination of languages. It is ecumenically geared to suit the various backgrounds. The Lord's Supper is held about once a month; we all stand in a large circle and break off a piece of the unleavened bread and sip from the wine cup.

Another unique experience is taking part in the armed nightwatch duties, done by all the men, on rotation, not that I enjoyed it, but it was a necessity, which all the settlements close to the border of Lebanaon have to do.

This unique Nes Ammim experience has proved to be very educational and worthwhile in my life; I've gained a greater insight into Judaism, Israel, the Middle East problem and a deeper understanding into the root of my own Christian faith. It opened my mind to the new Christian attitude towards the Jewish people.

Some of you have probably seen the Bill Moyers film on Nes Ammim last year. The Canadian association has recently obtained the film and will be making it available to church groups and schools.

For more information concerning Nes Ammim, the film, or an Israel tour to include a few day's stay, please contact Rev. Peter Sluys, Box 1474, Salmon Arm, B.C., V0E 2F0. If you are interested to see the film in the Vancouver area, please contact J. deKleer, 2879 E. 15th Ave., Vancouver V5M 2K4.

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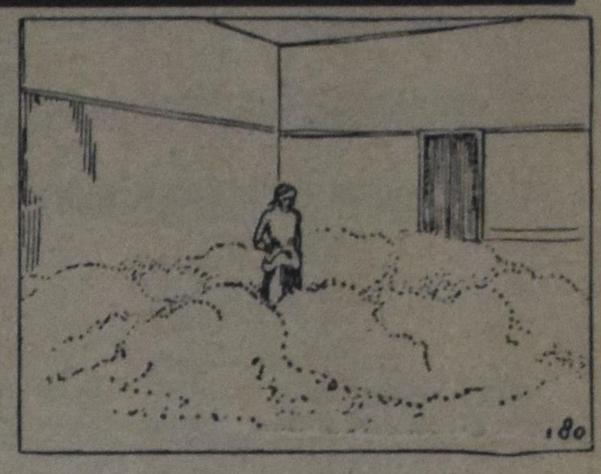
The Adventures of the Jolly Baker

by W.G. Vandehulst



177. The crowd in the inner court was in a holiday mood, cheering and bantering and laughing. As yet, however, they had seen nothing but three signs with large letters on them. The signs hung on the wall above the palace windows. The first one said, TWENTY-FOUR SACKS; the second, TWENTY-FOUR BIRDS; and the third, TWENTY-FOUR RAISIN BUNS.

When the curious onlookers crowded in front of the windows—four huge windows to each huge room—they saw . . . well, they saw nothing. At least, nothing more than an empty room. It looked as if the King had moved out: all furniture had been removed, but the beautiful marble floors shone like mirrors. Mrs. Bumble should love that.

178. "There she comes! There she comes!"

"Make way! Make way!" shouted the guards. Mrs. Bumble strode proudly into the inner court between the two tall men. She would show all those gaping, gawking fools that she wasn't afraid, that she was still the same decent, dignified wife she always was. She looked as neat and straight and stiff as if she had been starched and pressed herself. But her long, thin face looked more shrewish than ever. She looked straight ahead, but her long, thin fingers which she held straight and stiff against her skirt trembled a little.

Lanky Lou pranced in front of her: "Serves you right! Serves you right!"

"Look!" cried the delivery boy from the butcher shop, laughing. "Her fingers are twitching and itching to sort the beans."

179. "Look, she's coming in!"

The onlookers pushed and shoved to get in front of the windows under the sign that said, TWENTY-FOUR SACKS. Inside they saw Mrs. Bumble, who had been led into the palace by the soldiers, stepping from the hallway into the huge, empty room. Angrily, puzzledly she looked around and then quickly removed her slippers so as not to dirty the shiny floor.

There she stood in the middle of the room, holding her slippers. But behind her entered a long row of men, each carrying a large sack on his back. "Oh, look! Look at that, will you!" The onlookers hooted in delight. Look at that! One by one the men poured out the sacks around the scowling baker's wife.

180. Swoosh . . . swoosh . . . swoosh. One sack after another. First a sackful of brown beans poured onto the floor, glinting and glistening. Then a sackful of pinto beans, and then a sackful of kidney beans. With a huge, wooden scoop the foreman of the carriers mixed the beans together: brown beans, kidney beans and pinto beans.

Swoosh . . . swoosh . . . swoosh. More and more sacks were emptied on the floor. Mrs. Bumble's slippers, which she had put down on the floor, were completely buried. Poor woman! A high wall of beans rose around her, three different kinds mixed together. Finally the men left, grinning, leaving her all alone with the beans.

"Come on!" cried the people. "Start sorting! I see a crooked one; over there!"

181. Shh! Look!

The people saw two grisly men in black, with black hoods over their heads and black gloves on their hands, step into the room. One stood on each side of the door, still as statues; only the gleam of their eyes betrayed that they were human beings.

Frightened, Mrs. Bumble began sorting. Stooping she reached into the mountains of beans and began picking out pinto beans. One handful. Another. Where should she put them? Of course, in the skirt of her long jacket. But what should she do with them when that was full? Ah, she would put them in a corner of the room. And then the brown beans in another corner and the kidney beans in another.

She began climbing over the piles of beans. Slipping on the shiny beans, she sprawled forward, losing all the beans she had already sorted. The onlookers howled in glee.

182. She started all over again, gathering another skirtful. One of the black figures felt sorry for her and tossed her a sack that had been left behind.

Good! Now she could work. Without stopping or looking up she began sorting through the piles: first pinto beans. She was beginning to enjoy it. It was very orderly work and she would do it very neatly and faultlessly. She carefully examined each handful to make sure no other kind had gotten mixed in. She worked faster and faster; it made her flushed and tired. She wanted to sit a moment, but there was nowhere to sit.

One of the black figures disappeared and returned with a little wooden bench. They weren't such bad sorts after all. Mrs. Bumble worked and worked.

183. Baker Bumble was working too, but no one could watch him because he was working at home with the door closed. Both the upper and lower doors were closed and locked, and an old flour sack hung in front of the window—not a very neat curtain. But there was no finicky wife at home to scold Baker Bumble for his sloppiness. No one was supposed to see what he was doing. If anyone knocked on the door, Baker Bumble called, "I'm much too busy this morning; come back some other time."

But a delicious fragrance wafted outdoors. It seeped out under the door over the worn sill.

"Mmm!" said the passers-by. "It's a shame those buns are going to that lanky beggar. Kings do the strangest things."

184. Meanwhile, Lou was having a wonderful morning. Everywhere he went he had fun. Everyone looked at him with such envy. He had peeked through the windows under the sign TWENTY-FOUR RAISIN BUNS—his sign—at least ten times. But the room was still empty. Too bad. But soon the people would be crowding around his window just like they were now crowding to see Mrs. Bumble. Won't they be jealous!

He threw out his chest, and in a sudden fit of generosity, he told Tony, the butcher's delivery boy, "I'll save one for you."

Together they sped away into town. A tightrope walked was performing in the square.

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Nieuwe hoop voor China (3)

Als ons berichten bereiken dat in China kerken weer worden opengesteld voor de christenen dan zijn wij als westerlingen blij met zo'n bericht. Want dat geeft de hoop dat het chinese volk weer bereikt kan worden met het evangelie. We weten uit de geschiedenis dat Woord en Geest wonderen kunnen werken. Het Woord zegt dat! De Catechismus zegt ook dat de Zoon van God door Zijn Geest en Woord Zich een gemeente vergadert uit het ganse menselijk geslacht! Open kerken dat geeft nieuwe hoop voor chinezen!

Toch houden we ons hart een beetje vast als we zo'n blij bericht lezen. In die zelfde krant waarin dat heugelijke bericht gedrukt staat, lees ik nog een blijde tijding: Russische Baptisten mogen hun kerk vergroten. De kerk van Leningrad werd in 1876 gesticht en er zijn thans ongeveer 3000 leden. Dertig predikanten en een achttal daartoe gewijde diakenen zijn in de gemeente werkzaam en men hoopt vijf pastores aan te stellen.

Russische Baptisten maken onderscheid tussen een gewijde pastor en een predikant. De laatste is slechts bevoegd tot de verkondiging, terwijl de pastor optreedt als leider of 'bisschop' van de kerk. De Leningradse Baptisten bezoeken trouw een van de zes diensten die elke week worden gehouden, drie op zondag, een op dinsdag, donderdag en zaterdagavond. Ongeveer honderdmaal per jaar wordt de doop bediend. Er is een toenemende belangstelling van jongeren. Zij doen vaak actief mee door middel van gezang of het leiden van een dienst. Het kerkgebouw heeft 500 zitplaatsen, honderden moeten genoegen nemen met een staanplaats. Het nieuwe gebouw zal 1200 zitplaatsen tellen. Er is een bedrag van ongeveer een miljoen gulden mee gemoeid en dat geld moet geheel door vrijwillige bijdragen van de leden worden opgebracht. Gelovigen in verscheidene plaatsen in de Sovjet-Unie hebben zich reeds aangemeld om bij de bouw te helpen.

Is het niet prachtig, wat een mooi bericht! Als ik echter het blad omsla kan ik niet meer schrijven:toch houden we ons hart een beetje vast als we zo'n blij bericht lezen. Een beetje? Op die bladzij staat een gedeelte afgedrukt van een ‚Brief aan de jeugd in het Westen' en daar lees ik: leden van het Christelijk Seminarie voor de Jeugd van Moskou werden gearresteerd en gedwongen opname in een psychiatrische inrichting hangt de 19-jarige Sergej Ermolajev boven het hoofd.

Wat hebben ze gedaan? Een jonge Rus, Alexander Ogorodnikow, is de stichter van zgn Christelijke Seminaries voor de Jeugd, studiegroepen waar jonge mensen zich bezinnen op een nieuwe levensvorm en op nieuwe eenheid van kerk en wereld. Deze jongeren voelen zich niet thuis in de Sowjet staat, die er naar streeft alles te reglementeren, inclusief de geestelijke vragen van ieder persoonlijk. Men kan in de zinloze leegte van de dagen niet meer verder leven en daarom zijn dat religieuze zoeken en die pogingen om aan zijn eigen bestaan en aan dat van ons volk een zin te geven, voor velen een levensbehoefte geworden.

Ogorodnikow zelf werd zich van zijn verlangen naar het geloof bewust toen hij in het Instituut voor Cinematographie, waar hij studeerde, Pasolini's film ‚Het Evangelie naar Mattheus' zag. Met een aantal vrienden, die evenals hij geestelijk zoekend waren, richtte hij in 1974 het eerste Jeugd Seminarie op. Al gauw werd de geheime politie er opmerkzaam op. De eerste maatregel was een overval op enige naar huis terugkerende deelnemers. Sommigen werden neergeslagen, anderen werden meegenomen voor een verhoor, en een van hen werd zelfs geruime tijd in een psychiatrische inrichting opgesloten. Andere plagerijen volgden.

Desondanks verbreidde zich het idee van de jeugdseminaries en overal in het land werden jeugdgroepen gevormd. Dit werd de geheime politie te gortig en daarom begonnen ze de deelnemers te vervolgen via hun collega's op hun werk of op de universiteit waar zij studeerden. Studenten werd verdere studie aan de universiteit ontzegd, een docente werd ontslagen. Toen dit niet voldoende bleek om de seminaries te doen verdwijnen, ging de geheime politie over tot huiszoekingen en arrestaties. Sergej Ermolajev werd gearresteerd, samen met zijn vriend Poljakov ' omdat hij in de metro in dronken toestand kritiek zou hebben uitgebracht op de USSR.' De vraag kan worden gesteld of het verhaal over het gedrag van de jongelui in de metro uit de duim gezogen is. Ook bij processen tegen priesters en predikanten of anderen met een van het marxisme afwijkende levensvisie worden er wel ‚misdaden' geënceneerd of verzonnen om een aanleiding tot arrestatie te hebben.

Wij doen goed om de gevangenen achter het ijzeren gordijn niet te vergeten. Ons gebed voor hen wordt in de hemel verwacht. Ik sla weer een blad de krant om . . . wat daar staat bewaar ik tot de volgende week.

J. VanHarmelen

Betaalt u te veel inkomsten belasting?

door Lilo Wolf

(Canadian Scene) — Elk jaar betalen duizendan Canadezen meer inkomsten-belasting dan nodig is, omdat zij niet profiteren van mogelijkheden tot aftrek, zoals „Registered Retirement Savings Plans (R.R.S.P.'s) en Registered Home Ownership Savings Plans (R.H.O.S.P.'s)". Banken Trust Companies, Credit Unions, Verzekeringsmaatschappijen en dergelijke hebben meer dan 300 verschillende Registered Retirement Savings Plans beschikbaar en zullen u graag inlichtingen zenden.

Hoe gaat een Registered Retirement Savings Plan in zijn werk?

U draagt geld bij aan het plan, dat bouwt rente op en voorziet u tenslotte van een inkomen als u met pensioen gaat. Het bedrag dat u jaarlijks als bijdrage aan het plan stort is aftrekbaar voor de belasting, en de rente die het oplevert is momenteel niet belastbaar. Bijvoorbeeld, als uw belastbaar inkomen $14,000 is en u betaalt $1,000 aan uw R.R.S.P., kunt u van de belasting een terugbetaling van ongeveer $300 verwachten (Degene die u het plan verkoopt moet u een vrij nauwkeurige schatting van de besparing op uw belasting kunnen geven.).

Als u die $1,000 een jaar lang in een spaar-rekening had, zou u niet alleen de belastingbesparing van $300 misiopen, maar u zou bovendien $100 aan uw belastbaar inkomen moeten toevoegen, omdat $1,000 in een jaar ongeveer

EERLIJKHEID. VERANTWOORDELIJKHEID. VRIJHEID — SAMEN.

Gedurende 6 maanden heeft de Progressive Conservative partij dit land VERANTWOORDELIJK en EERLIJK geregeerd. Er is echter meer dan 6 maanden nodig om 11 jaar van wanbestuur te herstellen en om programma's op lange termijn in werking te brengen. De Progressive Conservative partij wil haar werk voortzetten voor ALLE CANADEZEN.

Joe Clark gelooft in een land waar de kinderen een toekomst hebben en dat niet is gevuld met Liberale/NDP schulden en onverdiende sociale voorzieningen.

Joe Clark gelooft in een land dat EERLIJK WERK beloont. Zijn begroting erkent het belang van de echtgenote die werkt in een familiezaak. In zijn begroting waren rentetarieven verlaagd door kleine zakenleningen. Belastingaftrek op hypotheken werd geintroduceerd om huiseigenaren te helpen. Deze anti-inflatie programma's zouden vandaag al van kracht zijn geweest als Trudeau en Broadbent er niet geweest waren. De Progressive Conservatives hebben getoond dat hogere energieprijzen op korte termijn beperking zullen uitoefenen op Canada's energieprijzen in de toekomst. Elke dag zijn we ons meer bewust hoe de internationale arena de Progressive Conservatives plannen doet maken voor energie als de enige VEILIGE manier om in de toekomst voor de Canadezen te zorgen.

De Progressive Conservative's COMMITMENT TO FREEDOM zijn direct en verantwoord geweest. De Canadese regering zal de Olympische Spelen boycotten als de Russische troepen op 20 februari Afghanistan niet verlaten hebben. Onze verdedigingsuitgaven zijn verhoogd om onze NATO verplichtingen NA TE KOMEN. De Clark regering heeft de hulp aan agressielanden afgesneden. Wij zijn vastbesloten zij aan zij te staan met onze bondgenoten tegen alle vormen van wereldomvattende Russische agressie.

In precies 6 maanden heeft de Progressive Conservative Partij de basis gelegd voor een goede SOLIDE TOEKOMST.

Het werk is pas begonnen — laat ons samen verder gaan.

Stem, op 18 februari

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Hoeveel geld heb ik nodig om aan zo'n plan te beginnen?

Dat is voor ieder plan weer verschillend. Soms kan het met minder dan $50.

Ik wacht tot volgend jaar als mijn inkomen hoger is.

Als u dit jaar aan een plan wilt beginnen en besparen op uw belasting, kan de Bank u het geld lenen. U betaalt natuurlijk rente op de lening, maar aan het eind van het jaar krijgt u een kwitantie voor deze rentebetalingen, en die kunt u ook van uw verdiensten aftrekken.

Is het nu te laat om nog te besparen op mijn belasting over 1979?

Nee, u kunt nog tot 29 februari 1980 aan een R.R.S.P. beginnen en de aanbetaling daarvoor van uw inkomen over 1979 aftrekken.

Als mijn Plan afloopt, moet ik dan belasting betalen?

Ja, als u uit het plan stapt, het door omstandigheden moet incasseren, of wanneer u het omzet in een maandelijks inkomen voor uw pensioen, moet u inkomstenbelasting betalen. Maar als het zo ver is, valt u waarschijnlijk in een lagere belasting-groep zodat u aanzienlijk minder zult hoeven te betalen dan in de tijd toen u veel verdiende.

Kan ik een R.R.S.P. openen voor mijn vrouw (of mijn man)?

Ja. Dit kan u nog meer belasting besparen omdat het dan ook uw vrouw (of uw man) is die belasting zal moeten betalen wanneer zij of hij het inkomen uit dit plan ontvangt. Als haar of zijn inkomen lager is dan het uwe, zal zij/hij in een lagere belasting-groep vallen en minder belasting betalen over het R.R.S.P. inkomen dan u zou moeten betalen als het plan op uw naam stond. Afhankelijk van de grootte van het inkomen uit het R.R.S.P., kan het echter zo zijn dat u uw echtgenote (of echtegenoot) niet kunt aftrekken als iemand die van u afhankelijk is. En als uw echtgenote (of echtgenoot) het plan gedurende de eerste drie of vier jaar inkasseert, moet u over het hele bedrag belasting betalen.

De antwoorden op de volgende vragen zullen onder de verschillende plannen zeer uiteenlopend zijn. Voordat u een beslissing neemt, moet u ze zorgvuldig vergelijken: Is mijn geld daar veilig? Is de opbrengst gegarandeerd? Hoe veel rente brengt het op? Hoe dikwijls wordt de rente bijgeschreven? Moet ik op vaste tijden een bepaald bedrag betalen? Wat gebeurt er als ik die betalingen niet kan maken? Wordt er geld afgetrokken voor administratie? Hoeveel? Hoe dikwijls? Kan ik te allen tijde mijn geld en rente terugkrijgen? Zijn er onkosten aan verbonden als ik mij uit het plan terugtrek voordat het afloopt? Zijn er wel eens andere onkosten? En, als ik nu een bepaald bedrag stortte, en volgend jaar het plan annuleerde, hoe veel geld zou ik dan ontvangen? Hoeveel zou ik na twee jaar krijgen? En na vijf jaar? Is er een levens- of invaliditeits-verzekering bij dit plan inbegrepen? (Als u dergelijke verzekering niet wenst, koop het dan niet. Als u het wel wilt hebben, overtuig u er dan van dat u goed begrijpt wat voor uitkeringen u kunt verwachten, en welke invloed het zal hebben op uw inkomen als u met pensioen gaat, of als u vroegtijdig uit het plan stapt.)

Wat gebeurt er met het geld als ik sterf voordat het plan afloopt? Wat gebeurt er als ik sterf nadat het plan afgelopen is? Wanneer moet ik de datum van mijn pensioen vaststellen? (Wat betreft het plan, niet wat betreft uw werk). Welke mogelijkheden heb ik dan? Kan ik al het geld opnemen in een bedrag, of een gedeelte ervan? Of moet ik het in de vorm van een maandelijks inkomen opnemen? Hoeveel zal ik elke maand ontvangen? Voor de rest van mijn leven, of voor hoeveel jaren?

Zal mijn pensioen-inkomen constant blijven of zal het ieder jaar kleiner worden? Wat gebeurt er als ik naar een ander land verhuis? Is dit plan bij de belasting-autoriteiten geregistreerd? Er zijn veel „retirement savings plans", maar als zij niet geregistreerd zijn, bieden zij ook niet de mogelijkheid tot aftrek.

Het Registered Home Ownership Savings Plan

(R.H.O.S.P.) is bedoeld om u te helpen te sparen voor een huis en tegelijkertijd u belasting te besparen. Als u boven de 18 bent er geen huis bezit, kunt u jaarlijks $1,000 storten, tot een maximum van $10,000. Het geld dat u onder dit plan opspaart is vrij van belasting als u het gebruikt om er een huis voor te kopen. Voor de belasting aftrekbare bijdragen moeten binnen het belastingjaar, dat wil zeggen, op of voor 31 december gemaakt worden. Stel ook hier uw vragen, en sta er op dat men u duidelijke antwoorden geeft.

Meer inlichtingen over R.R.S.P.'s en R.H.O.S.P.'s kunt u krijgen bij uw plaatselijke bibliotheek.

Made in Quebec

door Claude R. Lemieux

(Canadian Scene) Een van de beste manieren om kennis te maken met een nieuwe gemeenschap is eens te gaan kijken wat hen economisch gaande houdt. Steeds meer vakantiegangers beginnen te ontdekken dat zij bezoeken aan plaatselijke industrieën, of dat nu de werkplaats van een ambachtsman is of een grote fabriek, als hun meest interessante reis-ervaringen beschouwen.

De industrieën van de provincie Quebec zijn boeiend door hun verscheidenheid. In Canada is het woord Ski-Doo bijna synoniem met het woord snow-mobile. De reden daarvoor is eenvoudig. Het popu-

Vervolg op pag. 14

Goed burgerschap verdient een medaille

Kent u in Ontario iemand die - door onbaatzuchtigheid, menslievendheid en vriendelijkheid zonder daarvoor iets terug te verwachten- dit een betere provincie heeft gemaakt om in te wonen?

Dat is de persoon voor wie Ontario 's Medaille voor Goed Burgerschap was ingesteld.

Twaalf gegadigden worden jaarlijks uitgezocht door een onafhankelijke Adviescommissie bestaande uit inwoners van Ontario, waarvan de Lieutenant-Governor van de provincie voorzitter is.

Iedereen mag een persoon voordragen voor de Ontario Medaille, en formulieren hiervoor kan men aanvragen door te schrijven naar:

Executive Secretary,
Advisory Council
Ontario Medal for Good Citizenship
Queen's Park
Toronto, Ontario M7A 1A1

Door iemand voor te dragen is op zichzelf al een daad van goed burgerschap. Alle formulieren moeten binnen zijn op 15 april, 1980.

Ontario's Medaille voor Goed Burgerschap

PERSOVERZICHT

• Vol verwachting klopt ons hart, het is bijna 18 februari. Ik zal een voorspelling doen : een Liberale minderheid als regering. Mocht het niet uitkomen dan heb ik me vergist.

• Diplomatieke betrekkingen tussen Canada en Rusland raakten beneden het vriespunt in de afgelopen week. Nadat Canada drie Russiese diplomaten het land uitgestuurd had wegens spionage, zei Moskou: ‚nu is het onze beurt' en stuurde onze militaire attache in Moskou terug naar huis. Dat zat niet lekker met onze Flora MacDonald die prompt weer een Rus de laan uitstuurde. Die Flora is niet op haar mondje gevallen, ze wil ook de Canadese sportlui thuis houden van de Olympiese Spelen. De Russen nemen dat nogal ernstig op en maken dreigende geluiden. Besliste voorstanders van Carter's plan om de Spelen te negeren zijn Engeland, Australie en Canada. Carter stuurde een gepensioneerde boxer, Mohammed Ali, naar Afrika om die landen naar zijn kant over te halen maar dat lukte niet zo erg. Vooral ook Duitsland en Frankrijk nemen een veel meer gematigde houding aan ten opzichte van de bezetting van Afghanistan. Die landen zijn van mening dat Amerika te heftig heeft gereageerd.

• Er zijn aanduidingen dat er een beetje schot zit in de oplossing van de gijzelings kwestie in Teheran. De nieuwe president van Iran heeft erop gewezen dat de studenten die de Amerikaanse ambassade bezet houden zich aan de regering moeten onderwerpen, en president Carter heeft ekonomiese maatregelen tegen Iran uitgesteld.

• Er komen weer vieze luchtjes uit Washington. Leden van het Congres schijnen bezweken te zijn voor steekpenningen van rijke Arabieren. De rijke Arabieren waren echter agenten van de F.B.I. en de heren politici liepen tegen de lamp.

• Carter heeft ook besloten om het Congres voor te stellen de eventuele dienstplicht uit te breiden tot het vrouwelijk gedeelte van de Amerikaanse bevolking.

• Er was een ontzettend bloedbad in een gevangenis in New Mexico waar terreur uitbrak onder de gevangenen. Het aantal doden liep na de eerste telling die tot 39 kwam, nog steeds op. U moet maar niet zeggen dat zoiets hier nooit gebeuren zou. Van wat ik weet van Canadese gevangenissen kan het hier ook gebeuren. Een rapport opgesteld voor het Parlement in Ottawa wijst op zeer ernstige mistoestanden in het Canadees gevangeniswezen. De Christian Reformed Church heeft zich tot de regering gewend met scherpe kritiek op plannen voor het inkrimpen van geestelijke verzorging in de federale gevangenissen.

• Een groep van ongeveer 150 mensen, waaronder nogal wat beroemde filmsterren, protesteert tegen de honger in Cambodja met een opmars naar de grens tussen Thailand en Cambodja. En over honger gesproken : wat de Indonesiese regering de bevolking van Oost Timor aandoet schreeuwt ook ten hemel op. Duizenden en duizenden sterven daar van honger.

• Tot en met 30 mei kunt U voor $99,- een onbeperkte bus-pas kopen in Amerika. De Greyhound maatschappij drukt hiermee haar dankbaarheid uit voor Canada's rol in de ontsnapping van de zes diplomaten uit Teheran. Wie dus de reislust op voelt komen kan goedkoop Amerika doorkruisen. De koffers maar vast pakken....

Carl D. Tuyl

Historisch plekje in Toronto

door Marcus Van Steen

(Canadian Scene) — Een van de minder welbekende historische plaatsen in Canada is Fort York, dat al sinds de stichting van de stad, bijna twee eeuwen geleden, aan de Westkant van Metro Toronto ligt. Luitenant-Gouverneur John Graves Simcoe gaf bevel het fort te bouwen in 1793, toen hij besloot om zijn hoofdstad uit Niagara-on-the-Lake over te brengen naar de plek waar Toronto nu ligt, en die hij York noemde. Gouverneur-Generaal Lord Dorchester verzette zich tegen Simcoe's plan en zei dat op zo'n afgelegen plaats geen verdediging nodig was. Simcoe passeerde Dorchester en richtte zijn verzoek rechtstreeks aan de regering in Londen, die wat kanonnen en andere uitrusting stuurde, maar niet zoveel als Simcoe wenste.

Simcoe's bewering dat versterkingen noodzakelijk waren bleek 20 jaar later juist te zijn, toen een Amerikaanse vloot het meer overstak om York aan te vallen. Een wachtpost op de Scarborough Bluffs signaleerde de vloot op de avond van 26 april 1813. Het was een indrukwekkende vloot van 14 oorlogsschepen met een totaal van ruim 100 kanonnen en een leger van ongeveer 1.600 soldaten aan boord. Er waren op de kust geen batterijen om de schepen terug te drijven en op de morgen van 27 april kon het Amerikaanse leger ongeveer 3 kilometer naar het Westen landen en opmarcheren naar het fort.

De Britse commandant, Major General Schaeffe, had alleen maar 300 gewone soldaten, plus 400 mannen van de landweer van York, die onder de wapenen geroepen waren. Toen hij niet in staat was te voorkomen dat de Amerikanen aan land kwamen, besloot hij om zijn eigen manschappen terug te trekken naar Kingston, de voornaamste vesting in Upper Canada gedurende de oorlog van 1812.

Voordat zijn kleine leger de lange mars naar Kingston begon, liet Shaeffe alle militaire en scheepsvoorraad vernietigen, waaronder ook twee oorlogsschepen die aan de waterkant in aanbouw waren. De kruitkamer werd in brand gestoken en ontplofte precies toen de Amerikanen het fort zouden binnentrekken; 35 werden er gedood en 200 gewond. Onder de doden bevond zich Generaal Zebulon Pike, een beroemd ontdekkingsreiziger.

Uit wraak verbrandden de Amerikanen het Government House, de Parlementsgebouwen, twee blokhuizen en een aantal andere gebouwen, en plunderden de kerk, de openbare bibliotheek en verscheidene particuliere woningen.

Toen de Amerikanen vertrokken waren begon men onmiddelijk het fort te herstellen, maar het heeft nooit meer een veldslag meegemaakt. Het staat daar nu als een prachtig voorbeeld van een complete militaire nederzetting van twee eeuwen terug. Behalve de versterkingen, is er een volledig uitgeruste smederij, wapensmederij, keukens en woonkwartieren. Deze worden bewoond door een groep van 25 jonge mannen die al de training gehad hebben die men voor de Oorlog van 1812 nodig had, en de uniformen dragen van het Liverpool Regiment, dat het garnizoen vormde te Fort York ten tijde van de Amerikaanse aanval. Er zijn ook jonge vrouwen die het huiselijk leven van een soldatenvrouw uit die tijd demonstreren, en de bijbehorende kleding dragen.

Een bezoek aan Fort York is net alsof je 200 jaar in de geschiedenis terugstapt.

Made in Quebec

Vervolg van pag. 13

laire, kleine sneeuw-voertuig is in Quebec uitgevonden en een tijd lang was het het enige soort dat rondsnorde in de sneeuwbanken van de provincie. Zelfs tegenwoordig, 20 jaar nadat de eerste Ski-Doo uitreed in de sneeuw, zijn vele van de 1.5 miljoen snowmobiles op de wereld Ski-Doos.

Het is een huldeblijk aan het uitvinders-genie van J. Armand Bombardier, een monteur uit Valcourt, Quebec, die zijn eerste sneeuwmachine bouwde in 1922, toen hij nog maar 15 jaar oud was. Nu heeft zijn maatschappij, met zijn aangesloten filialen, 7,000 mensen in dienst in Canada en in het buitenland, en behalve ski-doos maken zij nu motorfietsen, zeilboten, wagons voor de ondergrondse, tramwagens, lokomotieven en ander industriëel en ontspannings-equipment.

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Belasting-aftrek op bezittingen
Deze aftrek is ontworpen om de lasten van gemeente- en schoolbelastingen te verminderen.

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In area code 807 vraagt u de operator voor Zenith 8-2000
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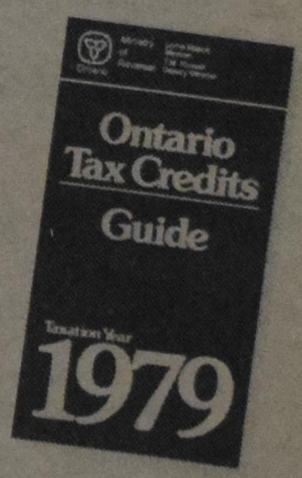

Of u schrijft naar:
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NOTES OF THANKS

HAMSTRA: We thank all those who have shown their Christian love and sympathy in so many ways during the illness, and after the passing away of our dear husband, father and grandfather.
Mrs. Z. Hamstra and family.

SLUMP: We wish to express our sincere thanks to our children, grandchildren, relatives and friends who made our 45th Wedding Anniversary such a joyful day. It will always be remembered. We thank you all for the best wishes, cards, flowers and gifts. Above all thanks to the Lord for his protecting care over all those years.
Ralph and Audrey Slump (nee Fokkema),
2116 Maplewood Dr., Burlington, Ont.

WINKELHORST: We would like to thank all those who expressed their sympathy in the loss of our dear husband and father. Your acts of love and concern were deeply appreciated.
Mrs. Grace Winkelhorst and family.

BIRTHS

DE ROO: George and Joyce are thankful to God, who has made all things well, for the safe arrival of their son, JEREMY HENDRICK, born January 23, 1980. Lovingly received by Michael and Kristy. Proud grandparents are Mrs. G. Knight and Mr. and Mrs. L. Moesker. R.R. 3, Wellandport, Ont.

DE WALLE: We thank the Lord who has richly blessed us with our first son and second child, FRASER MARC, born on January 17, 1980. Second grandchild of Mr. and Mrs. Sam de Walle of Calgary, Alta., and fifteenth grandchild of Mr. and Mrs. Dick Baarda of Victoria, B.C. First great-grandson of Pake F. de Walle, Ferwerd, Friesland. The happy and proud parents, Ed and Sarah live in Terrace, B.C.
"This is the day which the Lord has made, we will rejoice and be glad in it" (Psalm 118:24).

REININK: With thanks to our Lord, the Giver of life, we are happy to announce the birth of our second child, a son, DEREK WILLIAM, born on January 16, 1980. A brother for Andrea. Third grandchild for Mr. and Mrs. F. Reinink, Blyth, Ontario and fourth grandchild for Mr. and Mrs. D. Attema, Smithville, Ontario. Thankful parents are William and Rita Reinink of Blyth, Ontario.

SLOMP: With praise and thanksgiving to God, Karl and Linda Slomp (nee Boskers) are pleased to announce the birth of their first child, DAVID LEONARD, born Sunday, January 20, 1980. Second grandchild for Mr. and Mrs. John Slomp, fifteenth grandchild for Mr. and Mrs. Klaas Boskers, third great-grandchild to Mr. and Mrs. Klaas Vissers.
Brooks, Alberta T0J 0J0.

Share your family news with C.C.

BIRTHS

TE VELDE: With thanks to God, Jim and Margaret are pleased to announce the birth of their second son, ROGER TERRANCE, born February 5, 1980, a brother for John Andrew. Seventh grandchild for Mr. and Mrs. John Oudman of Lacombe and twenty-fourth grandchild for Mr. and Mrs. Roelf Te Velde of The Netherlands.
1816-51 Street, Edmonton, Alta.

ANNIVERSARIES

Toronto
1955

With praise and thankfulness to our Lord, we announce the 25th Wedding Anniversary of our parents,

GEORGE and TRIX LASSCHE
(nee Schuurman)
and
BILL and CORRY NAGEL
(nee Schuurman)

on February 26, 1980. May the Lord continue to keep them in his care and bless them in the years to come.
With much love, from their children:
Susan Lassche — Toronto
Marian Lassche — Strathroy
Robert Lassche — Alberta
Eveline Lassche — London
Joyce Lassche — St. Thomas
Theodore Lassche — St. Thomas
Gerald Lassche — St. Thomas
and
John Nagel — Toronto
Everett Nagel — Toronto
Anne Marie Nagel — Toronto
Mary Ann Nagel — Toronto
Jennet Nagel — Grand Rapids
Henry Nagel — Toronto
Home addresses: Mr. and Mrs. G. Lassche, 62 David Dr., St. Thomas, Ontario.
Mr. and Mrs. B. Nagel, 103 Connaught Ave., North York, Willowdale, Ont. M2M 1H1.

1940 1980

On February 28, 1980, the Lord willing, we hope to celebrate, with our parents and grandparents,

JOHN and GEERTRUY VAN AST
(nee Van Andel)

their 40th Wedding Anniversary.
The Lord is my protector: he is my strong fortress" (Psalm 18:2).
Walter Van Ast
John & Mary Van Ast
Cathy & Garry Pater
Dianne & Wally Zomer
Art & Ruth Van Ast
12 grandchildren
Open house on March 1, 1980, 2 - 4 p.m.
197 Premium Way, Mississauga, Ont. L5B 1A1.

Murmerwoude, Holland — Surrey, B.C., Canada
1930 1980

With joy and thankfulness to our heavenly Father, we hope to celebrate on March 13, 1980, D.V., the 50th Wedding Anniversary of our parents,

ROELOF and JELTJE
VAN DER WOUDE (nee Van Huizen)

It is our prayer that God will continue to keep them in his care, and bless them in future years.
With love from their children and grandchildren:
Rits & Henny van der Woude — Surrey, B.C.
Jenny & Fred Faber — Abbotsford, B.C.
George & Janet van der Woude — Surrey, B.C.
John & Corrie van der Woude — New Westminster, B.C.
Eelco & Gerda van der Woude — Edson, Alta.
19 grandchildren
Home address: 5929 - 172nd Street, Surrey, B.C. V3S 3Z4.
Open House will be held on Thursday, March 13, 1980 at the above address from 10:00 a.m. - 12 noon, and 2:00 p.m. - 4:00 p.m.

ANNIVERSARIES

With praise and thankfulness to our Lord, we hope to celebrate the 35th Wedding Anniversary of our parents and grandparents,

JAN and ANJE VAN NIEJENHUIS
(nee Scheper)

on February 22, 1980. It is our prayer that the Lord will continue to bless them and keep them in his care.
Bert & Erna Van Niejenhuis; Melanie, Jeffrey — Calgary, Alta.
Cathy Van Niejenhuis — Cottesloe, W. Australia
Herm & Dee Van Niejenhuis; Brendan — Kingston, Ont.
Geri & Norm Mantel; Sandra, Shelley — Terrace, B.C.
Cec & Karen Van Niejenhuis; Nathan — Grand Rapids, Mich.
Monica Van Niejenhuis & Ron Vanden Brink (engaged)
Home address: 13944 - 115 Ave., Edmonton, Alta. T5M 3B4.

ADOPTION

HOFTYZER: With thanks to God, the Giver of all life, we, Bert and Anne Hoftyzer, would like to announce the final adoption of our daughter, CHERYL ANNE, born October 3, 1977. A dear sister for John, Paul and Grace.
P.O. Box 1109, Stayner, Ont. L0M 1S0.

MARRIAGES

DE VOS-YZINGA: Mr. and Mrs. Herb De Vos and Mr. and Mrs. Bert Yzinga of Cambridge, Ont., are happy to announce the forthcoming marriage of their children, GERALDINE and HENK. The wedding ceremony will take place, the Lord willing, on Saturday, March 1, 1980, at 4 o'clock in the Chr. Ref. Church in Cambridge, Ont. Rev. Harry Bout officiating.
Future address: 160 Elliot St., Apt. 1, Cambridge, Ont.

OOSTHOEK-LUYCKX: Mrs. M. Oosthoek (nee de Graaf) is happy to announce the forthcoming marriage of her daughter, MARGARET to MICHAEL, son of Mr. and Mrs. G.J. Luyckx of West Hill, Ontario. The wedding will take place, D.V., Saturday, March 15, 1980 at 3:00 p.m. at the Central Presbyterian Church (corner of Charlton and Caroline St.), Hamilton, Ontario. Officiating will be Rev. W.C. Nicholson of Central Presbyterian Church Cambridge, Ontario.
Future address: 82 Millside Dr., Apt. 1008, Milton, Ont. L9T 4A1.

VANDERWAL-VAN MAAR: Believing that it is the Lord who has brought them together, Mr. and Mrs. Stan Vanderwal of R.R.#1, Varna, Ont., and Bert, Grace, Anton and Martin Van Maar of R.R.#2, Goderich, Ont., are pleased to announce the forthcoming marriage of their daughter and father, ARLENE JOYCE to FREDERICK DIRK, son of Mr. and Mrs. Albert Van Maar of ten Boer (Gr.) The Netherlands, the wedding will take place, the Lord willing, on Friday, February 29, 1980 at 3:30 p.m. in the Chr. Ref. Church, Clinton, Ont. Rev. A. Vanden Berg officiating.

ENGAGEMENTS

LAMMERS-DE VRIES: Mr. and Mrs. G. Lammers, 101 Scott St., St. Catharines and Mr. and Mrs. A.H. de Vries, 27 Meadowlands Dr., Ottawa, thank God for bringing together their children JANE and GARY. The marriage will take place April 12, 1980, D.V., in the Trinity Christian Reformed Church, St. Catharines, Ontario.

Newlyweds whose wedding announcement appears here, including their address, will receive C.C. free of charge for one year.

OBITUARIES

He who dwells in the shelter of the Most High will rest in the shadow of the Almighty. He is my refuge and my fortress my God, in whom I trust. This was father's testimony in life. It pleased the Lord to take him home on January 31, 1980.

TEADE DE JONG

at the age of 78.
He will be remembered in love by his children:
Gertie Hoekstra — 21 Gardiner Cres., Cobourg
Tess & Joh. Vannetten — 95 Forrest Height, Willowdale, Ont.
Joh. & Edith de Jong — R.R. #6, Cobourg, Ont.
Henry & Jane de Jong, — R.R. #2, Baltimore, Ont.
Jo-Anne & Ambrose Atkinson — R.R.#1, Roseneath, Ont.
Dick & Mary de Jong — R.R.#2, Hastings, Ont.
Gerben & Anne de Jong — R.R.#2, Baltimore, Ont.
45 grandchildren, 11 great-grandchildren.
The funeral service was held on February 4, 1980 in Grace Chr. Ref. Church of Cobourg. Pastor R. Ouwehand performed the service.

The consistory and congregation of the First Christian Reformed Church of Abbotsford extend their sympathy to Mrs. Groeneboer and family with the passing of the

REV. RALPH GROENEBOER

at the age of 65, at the M.S.A. Hospital in Abbotsford.
"I have fought the good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness" (2 Timothy 4: 7, 8).
Rev. P. Van Egmond - President
J. Kampman - clerk.

On January 8, 1980, the Lord took unto himself, my dear husband, our loving father, grand and great-grandfather,

AALT MOSHAGEN

at the age of 79 years.
"My grace is sufficient for thee" (2 Cor. 12:9).
J. Moshagen — Delta, B.C.
H. (Moshagen) & H. Hendriksen — Delta, B.C.
A. (Moshagen) & J. Haklander — Delta, B.C.
H. (Moshagen) & J. Mostert — Nykerk, Nld.
A. & J. (De Vries) Moshagen — Sidney, B.C.
H. & J. (Manley) Moshagen — Delta, B.C.
14 grand and 7 great-grandchildren.
The funeral service was held in the Chr. Ref. Church of Ladner, B.C. on January 11, 1980. Rev. H. Sampionius officiated.

It pleased our heavenly Father to take unto himself our dear husband, father, grandfather and great-grandfather,

PIET (PETER) KRUIZENGA

on Thursday, January 31, 1980, after a lengthy illness, at the age of 75.
"O send out thy light and thy truth, let them lead me, let them bring me to thy holy hill, and to thy tabernacles" (Ps. 43:3).
Loving husband of Jantina Kruizenga (nee Zwerver)
Loving father of:
Ann & Wiebe Hoogsteen — Kakabeka Falls, Ont.
Audrey & Derk Kaemingk — Murillo, Ont.
15 grandchildren, 9 great-grandchildren.
Also survived by 2 sisters and 1 brother in Canada and 4 sisters in Holland.
Nieces and nephews.
Funeral services were held Saturday, February 2, 1980 at the First Chr. Ref., Church, Thunder Bay, Ont. Rev. J. Nutma officiating.
Home address: 506 Balsam St., Thunder Bay, Ont. P7B 5N1.

OBITUARIES

The council and congregation of the Maranatha Christian Reformed Church of Bowmanville, Ont., express their sincere sympathy to Rev. and Mrs. Guy Corvers and family in the loss of their beloved son and brother,

GUY JR.

May our heavenly Father comfort and sustain you through his word and spirit in this time of sorrow.
February 7, 1980,
Bowmanville, Ont.

On Monday, January 28, 1980, the Lord took home my dear husband, and our father and grandfather.
Tot onze diepe droefheid is van ons heen gegaan onze geliefde man, vader en grootvader,

ALLERT HEEREMA

Husband of:
Mrs. Jaantje Heerema (nee v.d. Heijden) — Calgary
Father of:
J. (Heerema) & P. DeBoer; Susan, Shelley — Calgary
J.C. Heerema — Calgary
S. Heerema; Robin — Calgary
P.A. & T. Heerema (van den Berg) — Calgary
The funeral service took place Thursday, January 31, 1980, at 12:30 p.m. at the Maranatha Chr. Ref. Church of Calgary.
2511 - 48th St. N.W., Calgary, Alta. T3B 1B8.

On January 31, 1980, the Lord took unto himself, our dear husband, father, grandfather and great-grandfather,

JAN MULDER

at the age of 79. Whether we live or whether we die, we are the Lord's.
Dear husband of:
Trijntje Mulder (nee Post) — Diever, The Netherlands
Father of:
Henry & Jenny Mulder — Essex, Ont.
Janet & Gerald Hessels — Glen Williams, Ont.
Tina & Herman Schinkel — Essex, Ont.
Johannes Mulder — Diever, The Netherlands
Joyce & Johan Hendrickse — Baarn, The Netherlands
Jan & Angreth Mulder — Putten, The Netherlands
19 grandchildren, 3 great-grandchildren
Home address: Mr. Broerweg 5, Wittelte, Diever, Drente, The Netherlands.

"Precious in the sight of the Lord is the death of his saints" (Psalm 116: 15).
It pleased the Lord to take unto himself,

JOHN LEONARD RIEMENS
VAN LAARE

on Sunday, January 20, 1980 at the age of 68 years.
Beloved husband of:
Nellie Jena (nee Kool)
Dear father of:
Fred & Evelyn — Calgary
Reta & Kirk — Toronto
Nelianne — Toronto
Elizabeth & Harvey — Vancouver
Grandfather of:
Bradley, Brent, Darrell, Eric, Kirsten, Katie.
Funeral services took place on January 24, 1980 at the Burnaby Chr. Ref. Church at 1:00 p.m.
4180 Beresford St., Burnaby 1, B.C. V5H 2H6.

FOR RENT

Willowdale

Bachelor basement apartment for rent. Fully broadloomed, own entrance. $220 — per month. Utilities included. Phone: (416) 226-9878 or 226-3730.

It pays to advertise with C.C.

Classified Advertising

TEACHERS NEEDED

AYLMER: Due to family development, Immanuel Christian School, requires an experienced **teacher** for **grades 3 - 4**, starting March 24, and for a possible vacancy in the 80-81 school year. Send applications to: Mr. R. Poortinga, principal, 75 Caverly Rd., Aylmer, Ont. N5H 2P6.

BURLINGTON: Trinity Christian School in Burlington, invites applications for a possible teaching position in a **double primary grade**. Please send inquiries and applications to: Trinity Christian School, c/o Secretary of the Ed. Committee, 650 Walker's Line, Burlington, L7N 2F7.

BELLEVILLE: Belleville Christian School, R.R.#5, Belleville, needs **one grade 2 teacher** and **one combination grade 3, 4 teacher**. Applicants being able to teach one's own French and Music and who are willing to work towards an integrated curriculum are preferred. Contact: the principal, Henk Schaly at 613-962-7849.

BOWMANVILLE: Durham Christian Highschool needs **2 teachers**. An **English** teacher and one, who teaches **General Subjects**. Experience preferred. Send resume to: Ren Siebenga, principal, Box 238, Bowmanville, Ont. L1C 3K9. Telephone: (416) 623-5940 (School).

GUELPH: Small is beautiful! The John Calvin Christian School in Guelph, situated in a University city, needs teachers in the **Kindergarten, primary** and **intermediate levels.** Become part of our growing Christian community. Send inquiries and applications to: Jake Vriend, principal, c/o John Calvin Christian School, 290 Water St., Guelph, Ont. N1G 1B8. Telephone: (519) 824-8860 (School).

HAMILTON: The Education Committee invites applications for possible vacancies in **grades K-8**. Contact: W.H. Hultink, principal, Calvin Christian School, 547 West 5th St., Hamilton, Ont. L9C 3P7, Phone: 388-2645.

KINGSTON: The Kingston Christian School invites applications for **half time teaching** position, duties to be assumed May 12, main subject areas: **Science, Health** and **English in grades 6, 7, 8.** Same position is probably available during the 1980-81 school year. The position could be combined with part-time study at Queen's University. Applications to be sent to: Kingston Christian School, 88 Wright Cres., Kingston, Ont. K7L 4T9.

LUCKNOW: The Lucknow and District Christian School Association invites applications for the position of **primary teacher** for **grades 1 - 4** in their new 3 room school which will be opening its doors this fall. Please send resume and letter of application to: Lucknow and District Christian School, c/o Educational Committee, Box 550, Lucknow, Ont. N0G 2H0.

OWEN SOUND: Timothy Christian School, requires a **Teaching Principal**, commencing September 1980, for grades 5 - 8 in its two room school. Please submit applications and resume to: Mrs. Jane Lunshof, Secretary, Education Committee, Box 59, Chatsworth, Ont. N0H 1G0.

PETERBOROUGH: The Peterborough Christian School Society will need a **Teaching Principal** for the established Rhema Elementary Christian School for September 1980. Please forward application to: Mrs. M. Bronsema, King St., Bethany, Ont. L0A 1A0, or phone: (705) 277-2661.

TEACHERS NEEDED

ORANGEVILLE: The Orangeville Christian School, an interdenominational Christian School, situated in the town of Orangeville, 20 miles north of Brampton, Ont., invites applications for possible positions in the **primary** and **junior** grades, commencing September 1980. **Music** will be considered an **asset** but not a necessity. Send all applications to: Mr. R. Duggan, principal, 2 Hewitt St., Orangeville, Ont. L9W 2T7. Telephone: (519) 941-3381 (school).

REXDALE: Timothy Christian School in Rexdale expects to have vacancies in the **junior** and **intermediate** grades. Ability to teach **French** and/or **instrumental music** would be an asset. Please request application and reference forms from H.K. Bergsma, principal, 28 Elmhurst Drive, Rexdale, Ont. M9W 2J5. Phone: 416-741-5770.

ST. THOMAS: Ebenezer Christian School invites applications for a vacancy in the **primary grades** for the next schoolyear. Send complete resume to: John Pouli, principal, 77 Fairview Ave., St. Thomas, Ont. N5R 4X7, or phone: (519) 633-0690 (school).

SARNIA: Sarnia Christian School invites applications for possible openings in **primary grades (Kindergarten)** and **French.** Send resume and letter of application to: Secretary of the Ed. Committee, Mrs. G. Vander Meulen, 1091 Cathcart Blvd., Sarnia, Ont. N7S 2H4.

STRATFORD: The Stratford and District Christian School invites applications for **teaching positions** in **grades 1 through 6** for the 1980-1981 school year. Combination grades. Inter-denominational school. Send resume and letter of application to: Stratford and District Christian School, c/o P. Vandersar, Education Committee, R.R. #1, St. Paul, Ont. (519) 271-9338.

TRENTON: Trenton Christian School will need two teachers for the **lower elementary level** (grades 2, 3, or 4) for the 1980-81 school year. Please address your application of inquiries to: Mr. J. Vreugdenhil, Principal, Trenton Christian School, 20 Fourth Ave., Trenton, Ont. K8V 5N3. Phone: (612) 392-3600.

WILLOWDALE: The Willowdale Christian School invites applications for teaching positions in the **primary** and **junior grades**. Please contact: Mr. A. (Ben) Harsevoort, principal, at Willowdale Christian School, 60 Hilda Ave., Willowdale, Ont. M2M 1V5. Telephone: (416) 222-1711 (office) or 636-3133 (home).

BRANTFORD: Brantford Christian School requires a teacher for a **combined grade 1 and 2**, approximately 20 students, for September 1980. Please send letters of application and resume to: Mr. Chris VanderVeen, principal, Brantford Christian School, 7 Calvin St., Brantford, Ont. N3S 3E4. Phone: (519) 752-0433 (school).

TEACHERS NEEDED

CHATHAM: Chatham District Christian Secondary School invites applications for a **math-art-accounting combination** for the 1980-81 school year. Please send your applications to: Mr. Henry Kooy, principal, Chatham District Christian Secondary School, 90 Park Avenue East, Chatham, Ont. N7M 3V4, or call: (519) 352-4591.

WYOMING: John Knox Christian School in Wyoming, Ont., invites applications for the position of **Teaching Principal.** Duties to commence August 1980. Also a possible opening in a **Grade 1 and 2 combined.** Send applications to: Mr. J. Lunshof, principal, Box 81, Wyoming, Ont. N0N 1T0. Telephone: (519) 845-3112 (school).

LACOMBE, AB: Lacombe Christian School will likely have 2 openings in upper **elementary** and 1 in **Junior High** language arts/social for the 1980-81 school year. We have an attractive 10 room school with an enrollment of approximately 200 students in grades 1 through 9. Kindly address inquiries or applications to: the principal, Lacombe Christian School, Post Office Box 1749, Lacombe, Alta. T0C 1S0.

LETHBRIDGE, AB: Immanuel Christian School, Lethbridge, Alberta, requires teachers in the following areas: 1) **Elementary grades 1, 4, 6** and 2) **Junior/Senior High: bible, language arts, mathematics, science (chemistry), French, social studies and typing.** For more information, please phone or write: Mr. H. Konynenbelt, principal, 802-6th Ave. N., Lethbridge, AB, T1H 1Z1. Phone: (403) 328-4783, 329-1750 or 328-7195 (home).

PRINCE GEORGE, B.C.: The Cedars Christian School, an interdenominational school, has possible openings in the **4 and 5 combination**, as well as in the **6 and 7 combination**. Experience is preferred and the ability to teach some French, will be an asset. Send inquiries to: Mr. R. Reitsma, principal, Cedars Christian School, 701 N. Nechako Rd., Prince George, B.C. V2M 1A2. Telephone: (604) 564-0707 (school).

RICHMOND, B.C.: Richmond Christian School requires experienced teacher for **grade 1 and 2** class and **part-time teacher** of **French**. Send applications to: Richmond Christian School, 8180 #2 Road, Richmond, B.C. V7C 3M3 or phone: Principal: (604) 277-4714, or 271-1338.

SMITHERS, B.C.: The Christian School Society of Smithers and Telkwa has a possible opening for an **Industrial Arts Instructor** for its **Secondary School program** in Bulkley Valley Christian High. Interested persons are invited to direct inquiries to: G. Koopmans, principal, Bulkley Valley Christian High, Box 3635, Smithers, B.C. V0J 2N0, or call: 847-4328 (school).

St. Catharines Christian Schools

Calvin Memorial Christian School expects the following vacancies for the next school year:
grade 1 teacher, grade 3 teacher, grade 6 teacher.
Experienced and new teachers are invited to contact:

Mr. John Stronks, Principal
300 Scott Street,
St. Catharines, Ontario
L2N 1J3 — 416-937-6302

Beacon Christian High School invites applications for possible openings in the following areas:
Science, Boys P.T., Girls P.T., Art , Bible, Home Economics, and Manual Arts.
New or experienced teachers are invited to write or phone:

Mr. John Vriend, Principal,
2 O'Malley Drive,
St. Catharines, Ontario
L2N 6N7 — 416-937-7411

TEACHERS NEEDED

John Knox Memorial Christian School
in Fruitland
requires a
grade 1 teacher,
and possible openings for the
intermediate grades
for the school year 1980-81.
Preference will be given to a music major.
Please forward letters of application and resume to:
Mr. Wm. Slofstra, Principal
Box 27, Fruitland, Ont.
Tel: (416) 643-2460 (school).

Ottawa (West) Christian School,
with 170 students and 9 teachers, invites applications for

Elementary teaching
positions for the 1980/81 school year.
For applications write or call:
H. Vander Meer,
c/o Ottawa Christian School,
2191 Benjamin Ave., Ottawa, Ont. K2A 1P6.
Phone: (613) 722-0677.

Toronto District Christian Highschool

With an expanded curriculum to include grade 13, the school requests applications from highly qualified teachers in the areas of:

1. **Mathematics**
2. **Science**

Please forward resumes and requests for information to:
Wm. Barneveld, principal,
7900 Kipling Ave.,
Woodbridge, Ont. L4L 1Z5
Phone: **(416) 851-1772** (school)
or **(416) 456-1727** (home)

Edmonton Christian Schools

Our system is continuing to place an emphasis upon the development and implementation of a curriculum which recognizes the Lordship of Christ.
We are looking for **2** people in the area of curriculum development, namely: a **K-6 Curriculum Co-ordinator** and a **7-12 Curriculum Co-ordinator.**
Our system consists of **4** schools with a combined enrolment of **1100** students.
We are now inviting inquiries and applications for the next school year.
In addition to the above we are anticipating some openings in: **Kindergarten, Elementary classroom positions, and Remediation, K-9 Music, and Senior High English, Phys. Ed., and Home Economics.**
In the week of February 25 through March 1, a representative of our schools will be in the Ontario area. If you would like to meet with the representative, please contact:

Lee Hollaar, principal,
13470 Fort Rd., Edmonton, Alta. T5A 1C5.
Telephone: (403) 475-2818 (school).

EDMONTON CHRISTIAN SCHOOL PRINCIPALSHIP

An invitation is extended for application for the position of principal of the Edmonton Christian High School. Our school has an enrollment of 230 students and a staff of 18 full and part time teachers.

The position gives leadership to a team concept of administration involving the people with tasks divided amongst responsibilities for student services, curriculum, supervision of instruction and co-ordination of program detail, along with other responsibilities in other areas, such as public relations, etc.

Staff consists of experienced and newer members.

Principal is also part of a team of administrators responsible for the operation of the entire system. Lots of challenge and opportunity for growth.

Interested applicants, please call or write:
Lee Hollaar, principal
13470 Fort Rd., Edmonton, Alta. T5A 1C5.
Tel: (403) 475-2818.

Classified Advertising

TEACHERS NEEDED

Fraser Valley Christian High School

Providing Christian education for 350 students in grades 8 through 12, invites applications for possible vacancies in 1980/81 in any of the major areas of study, but especially in:

English
Social Studies
French
Mathematics
Science
Chemistry
or combinations thereof.

Located in the greater Vancouver regional district with an outstanding range of educational, cultural and recreational opportunities.

Please send resume and references with application to:

15353-92nd Avenue,
Surrey, B.C. V3R 1C3.

For further information contact:

F. HERFST, principal,
(604) 581-1033 (office) or
(604) 524-6753 (home).

Calgary Christian School

invites

applications for teaching positions in:

Kindergarten through grade 12

We are accepting applications from present teachers and those completing their teaching requirements.

Interviews will be held in Toronto and at various Christian Colleges and preference will be given to those with Canadian citizenship.

Forward complete resume, application and references to

Mr. Ulrich Haasdyk, principal
Calgary Christian School,
2839-49th St. S.W., Calgary, AB T3E 3X9.
Telephone: 403-242-2838 (school).

Calvin Christian School in Winnipeg, Manitoba

invites applications for

teachers

who are contemplating a change and from those completing their teaching training. There will be

vacancies in the primary and junior levels.

Please forward complete resume, application and references to: Mr. J. Doornbos, Principal,
Calvin Christian School,
245 Sutton Ave., Winnipeg, Manitoba R2G 0T1.

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TEACHERS NEEDED

Immanuel Christian School

In Lethbridge, Alberta
is now accepting applications for
Teaching positions in:
Kindergarten through Grade 12
for the 1980-81 school year.

Our school serves a large diversified Christian community in the city of Lethbridge and surrounding rural area.

We offer a well-balanced educational program to over 600 students with excellent opportunities to teach in your major area of study.

We are also actively developing a Christian curriculum under the leadership of our own curriculum Co-ordinator.

For more information please phone or write:

Mr. H. Konynenbelt, principal,
802-6th Ave. N., Lethbridge, Alberta T1H 1Z1.
Phone: (403) 328-4783, 329-1750
***or* 328-7195 (home).**

Victoria Christian Schools

Applications are invited for the following areas:

Secondary

Math

Science

Experienced preferred with responsibility mainly at grade 11 and grade 12 level.

Commercial

Flexibility and willingness to teach a range of commercial courses an asset.

Elementary

Grade 4

Kindergarten

Specific training preferred, 1/2 time, tentative opening.

Remedial

Diagnostic and supervisory duty, 1/2 time, tentative opening.

William A. Van Dyke
Saanich Christian School
671 Agnes St.,
Victoria, B.C.
V8Z 2E7

Ray Sutton
Pacific Christian Secondary School
1530 Lionel St.,
Victoria, B.C. V8R 2X8.

COTTAGES

SANDY BAY CAMP

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Representative
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PERSONAL

Chr. Ref. widow, age 45, Dutch-born, Canadian over 30 years. In good health. Average looks and intelligence, (1 teenage child). Eager to trade her job of breadwinner for that of becoming homemaker for someone special. Would like to correspond and get acquainted with gentleman of similar background who also lives in South-Western Ontario. Letters may be written in English or Dutch. Serious replies only please. Photo welcome, but not necessary. Replies to Box #4481 please, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Thirty-year old committed christian guy in Ontario, would like to correspond with and meet a sincere christian girl, aged 22 - 27. Please reply to: Box #4484, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Sincere Chr. Ref. widow, Dutch-Canadian, in her fifties, with no dependents, likes to correspond with a sincere, honest gentleman of the same faith. Replies to: Box #4489, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Christian Reformed young woman with children would like to correspond or meet with gentleman of same faith, late thirties or early forties. English or Dutch language. Please write to: Box #4490, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Widow, in her later fourties, would like to come in contact with gentleman or widower. Letters to: Box #4487, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

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The Calvin Mathematics department invites applications for faculty positions in **Mathematics** and **Computer Science**. Applicant should be interested in teaching and research from a Reformed, Christian perspective and should hold a doctorate in Mathematics, Computer Science or some closely related area. Candidates for these positions should forward a resume before March 15 to:

Professor Sanford Leestma, Chairman, Mathematics Department, Calvin College, Grand Rapids, Mich. 49506

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HELP WANTED

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young man
go West

Welcome to Edson

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Edson is strategically located along the Yellowhead Highway No. 16 some 65 miles from the Canadian Rockies. It is midway between Edmonton and Jasper, and is considered one of Alberta's better economic communities.
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Telephone: 403-723-4441.

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General Motors Dealer
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All replies will be held in strict confidence and will receive a response.
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This position of executive director will require a dynamic person with excellent oral and writing skills, proven abilities in business administration, management and accounting. Some knowledge of gerontology and nursing home operations will be an asset.

Submit resume, salary expectations and career education background in confidence, before March 1st, 1980, to:

HOLLAND CHRISTIAN HOMES INC.
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ATTENTION: MR. P. ZWART.

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Looft, looft verheugd den Heer der Heren
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Vin's daughter challenges European gathering

Lausanne, Switzerland (EP) — "I have never seen so many Christian young people in one place." This was the reaction of 27-year-old Russian Natasha Vins who is attending Mission 80, the missionary youth congress, organized by TEMA (The European Missionary Association) in Lausanne, Switzerland.

Natasha is the eldest daughter of one of Russia's best-known Christian leaders, Georgi Vins, who was released from Soviet imprisonment last April in an exchange arrangement with the United States. She told an audience of several thousand of a meeting which Christian young people in Russia tried to arrange.

"We were about 300 and we met in the Ukraine," she explained. "It was in the mountains, in a large forest." But police heard about it and, after 40 minutes, broke it up. "They beat us and arrested some of us," she said. "That was our youth conference, our Mission 80." Her testimony made a great impression on the 7,000 delegates representing 200 missionary organizations.

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EVENTS

Suva, Fiji (EP) — The supreme social issue for the rest of the century is poverty, a prominent Methodist evangelist declared here. Dr. Alan Walker of Australia, director of world evangelism for the World Methodist Council made the assertion in a speech prepared for the opening here of the council's "Mission to the 80s" evangelism campaign.

"The world today, for the first time in history, possesses the power to overcome poverty," Dr. Walker said. "God has provided enough resources, if fairly shared, to feed the hungry. Humanity now has the skills to produce and distribute the earth's potential bounty. All that is lacking is the compassion, the will, the spirit of sacrifice to wage the war against want."

Calling for a new world economic order, the evangelist proclaimed, "Now is the time to launch a vast crusade against poverty, not for charity or aid but for justice. Only the West, the Communist and the Arab world can lift the burden from the shoulders of the poor. Poverty means powerlessness."

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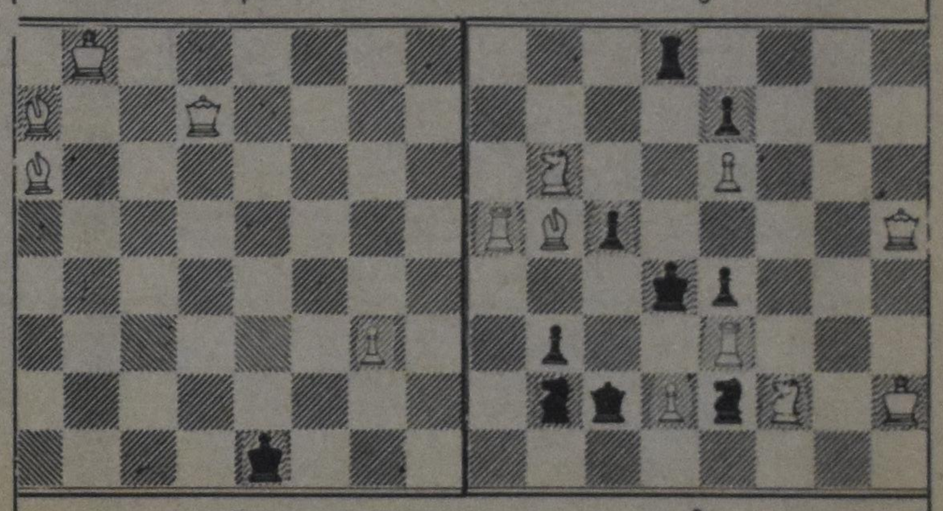
LET'S PLAY CHESS

Editor: Pete Layer

Second Series of Problems in February

#818
W. Speckmann,
Germany, 1942
1

#819
H. Ahues,
Germany, 1962
9



5 — 3-mover — 3 pts.

9 — 2-mover — 2 pts.

Notes

1. It is quite difficult to find a solution for Problem #818. Don't let that statement scare you. Here are some clues: The first White move must allow the Black King to move 2 places. It is then tough to find a second move to stop the Black King from getting away altogether. In one of the variations, one of the White pieces will be sacrificed. Please give the key and all variations for the three-mover.

2. Black has many tricks up his sleeve in #819. Please give the key and treat, if any.

3. The deadline for the February problems #816-819 is March 20 for those who live in Ontario. Five days later (postmarked) for all others.

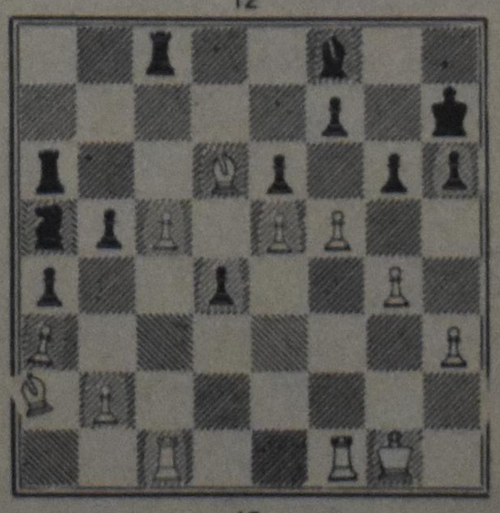
OUTPOSTS

"Outpost" is a term used for a position that a minor piece takes when safely protected by a Pawn. Generally, it is very advantageous to get a minor piece to an outpost. The following game illustrates the idea quite well. A star appears each time a piece has reached an outpost. A cent sign appears when the outpost is taken away.

Game played: Correspondence Chess Group C, 1979

	White: P.W. Lamain		Black: J. Eisen		
1. P-K4,	P-Qb4	12. PxP,	NxP*	23. B-R5,	Q-B3¢
2. N-KB3,	P-Q3	13. N-K4*,	Q-N3	24. NxB,	QxN
3. P-KR3,	P-KN3	14. P-QB4¢,	NQ4-K2	25. Q-K4,	QxQ
4. B-QB4,	B-N2	15. B-K3	N-Q5*	26. PxQ,	N-B3
5. P-QR3,	N-QB3	16. NxNc,	PxN	27. B-B7,	KR-B1
6. P-Q3,	P-QR3	17. B-Q2,	N-B3	28. B-Q6*,	B-B1
7. P-B3,	P-QN4	18. P-QB5,	Q-QB2	29. P-K5,	P-QR4
8. B-R2,	P-K3	19. R-QB1,	P-KR3	30. P-KN4,	P-R5
9. O-O,	KN-K2	20. N-Q6*,	K-R2	31. B-N1,	N-R4
10. QN-Q2,	O-O	21. P-B4,	N-K2	32. B-R2,	R-R3
11. R-N1,	P-Q4	22. Q-K1,	B-N2	33. P-KB5	

Diagram
12



12

after 33. P-KB5

It seems Black must lose material. The outpost on Q6 is a key to White's success. Black tries one more combination. 33. . . ., BxB; 34. BPxB, RxR; 35. RxR, N-B3.

After 36. R-K1, Black can trade his Knight for the two centre Pawns and force his own Queen Pawn. 36. RxN! and White won since the QP can't be stopped.

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CALENDAR OF EVENTS

Mar. 13	Annual Meeting of the Pastoral Institute of Edmonton. The Pastoral Institute receives significant funding from the Christian Reformed Churches of Greater Edmonton and also received a major development grant from the CRWRC during its first five years of service.
Mar. 28	CLAC Boerenkool en Snert met Worst Supper.
Mar. 29	Edmonton Council of Christian Reformed Churches sponsors a workshop for the Christian Reformed people of Edmonton on Urban Evangelism — "Redeeming the City." Watch for further details.
Feb. 29 - Mar. 2	All-Ontario Student Retreat at Camp Pioneer, Port Sydney, February 29 - March 2. Theme: A time to Mourn and a Time to Dance. Registration fees: students, $30; non-students, $35. Send registration to any of the campus ministers.
April 19	C.L.A.C. 28th national convention; starting 9:30 a.m., in Silverthorn Collegiate Institute, 291 Mill Rd. (Etobicoke) Toronto, Speakers are Dr. Paul Marshall and Ed. Vanderkloet. Theme: "Constitutional Rights in Labour Relations."

Harry Houtman of the **Christian Stewardship Services** will be out West on the following dates: **Feb. 11-16,** Central and Southern Alberta; **Feb. 16-22**, Edmonton and area; **Mar. 10-16**, B.C. lower mainland; **Mar. 16-20**, B.C. interior. Make an appointment with him now.

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Fri. Feb. 22	Wed. Feb. 20	Mon. Feb. 18-10a.m.	Fri. Feb. 15-10a.m.
Fri. Feb. 29	Wed. Feb. 27	Mon. Feb. 25-10a.m.	Fri. Feb. 22-10a.m.
Fri. Mar. 7	Wed. Mar. 5	Mon. Mar. 3-10a.m.	Fri. Feb. 29-10a.m.

Books

Theology

How Moltmann thought influences the church and the world

Hope for the Church. Moltmann in Dialogue with Practical Theology by Jurgen Moltmann with Douglas Meeks, Rodney J. Hunter, James W. Fowler and Noel L. Erskine; edited and translated by Theodore Runyon; published by Parthenon Press, Nashville, Tennessee, U.S.A.; distributed in Canada by G.R. Welch Company, Ltd., Toronto, Ontario; 144 pages; price $8.35. Reviewed by Rev. Johan D. Tangelder, Strathroy, Ontario.

What is the function of theology in the church? Of what use is theology in practical life? In this book, Jurgen Moltmann, the influential Professor of systematic theology at the University of Tubingen in Germany, enters into a discussion with four American theologians. The partners in dialogue try to relate theology to the church and her daily life.

Moltmann has become famous for his "theology of hope." The basic concepts of this theology came to him during his experiences as a prisoner of war. The experiences of humiliation, exploitation and the yearning for freedom on the other side of barbed wire, made a great impact on him. During the rebuilding period of Germany (1948 - 1958), he developed his ideas that had originated in his years of imprisonment. Because of all what he went through he is in solidarity with all who suffer degradation.

Moltmann's theology of hope is horizontal in scope. His hope is firmly rooted in the present. Hope becomes concrete in the battle "for a new and just world economic order, . . . will be fought out in the First and Second Worlds as well." The theology of hope has strongly influenced the theology of liberation.

Moltmann believes that the future of the church lies within congregational renewal and the recovery of the ministry of the laity. The task of theological reflection should not be restricted to the professionals, but should be done in the congregation.

Moltmann denies infant baptism. He views baptism as a sign of enlistment. Evangelization must be freed from "reliance on social pressure and apocalyptic threats of punishment in hell and an imminent catastrophic end of the world." Through witness of service and proclamation, the church is to humanize life.

What are the implications of Moltmann's theology for preaching, pastoral counseling, religious education, and social concerns? M. Douglas Meeks, Professor of Theology and Ethics at Eden Theological Seminary in Oklahoma, claims that "Moltmann's theology has the effect of opening up the church to history and to the world. It is missionary and ecumenical theology. A preaching church which produces justified people is not enough."

Rodney J. Hunter, Associate Professor of Pastoral Theology at the Candler School of Theology, uses insights from Moltmann's *Theology of Hope* and *The Crucified God* for a better perspective on pastoral care and counseling.

James W. Fowler, Associate Professor of Theology and Human Development at Candler School of Theology, relates Moltmann's theology to church education. He says that "Our real sense of mission comes to expression, for young people and adults alike, in the priorities that guide our allocation of lay and professional energies, in the procedures by which corporate decisions are made, in our attention (or inattention) to issues of justice and fairness in the larger community, and in our seriousness (or lack of it) about being aggressive pioneers of expanding colonies of the kingdom of God."

Noel L. Erskine, Assistant Professor of Theology and Ethics at the same school, compares the theology of hope with black theology. He notes that Moltmann's theology "has been greeted with enthusiasm by many black theologians." And he adds that "Here, finally, is a white theologian who understands the gospel in a way akin to the insights granted black Christians by virtue of their long history of suffering."

This book provides a good survey of Moltmann's theology. It demonstrates its man-centeredness and its revolutionary and political character. It is written for the theologian and not the layman.

Hymns

Contemporary music for the Master

Sing and Rejoice, a collection of hymns compiled and edited by Orlando Schmidt; published by Herald Press, Scottdale, PA and Kitchener, ON, 1979; 148 hymns plus indeces of various sorts; prices: hardbound $5.75, spiralbound $4.60. Reviewed by Fred Numan, Hamilton, Ontario.

The preface pages to this new hymn book mention that "Only ter. percent of the material in today's standard hymnals was produced in the twentieth century," a good introduction to a hymnal which serves to introduce a variety of new hymns that may well be standardized in other hymnals in years to come.

In an age where there are a great many diversities in musical styles, it's a pleasant surprise to see a hymnal that put it altogether, so to speak, for those who want to get away from the conventional hymnals of the past.

Sing and Rejoice certainly contains a better selection of hymns in comparison to the gospellish type of shallow songs that can be found in many other hymnals. Such songs have their merits but not as lasting as the choices in this collection. I see no reason why this book of praise wouldn't fit in a great many of the Reformed circles. My only regret is that there aren't more selections than there are.

The melodies are choice, interesting, and varied. Harmonies are in various types, guitar chords as well as conventional accompaniment. Texts are biblically sound without being gospellish.

The "Topical Index" lists only six selections in the "Children's Songs" category. I only wish there would have been more. But then hymns can be taught very well in the classroom setting, given the right background information and accompaniment. All in all, *Sing and Rejoice* serves a wide range of ages, but more hymns for the young would have been appreciated.

With hymns recently composed, it would be a good idea to have written a compendium of history to most of the hymns. Such background information is helpful in learning new material such as this.

I recommend that schools pick up this hymnal as a good classroom source of hymns. I've recommended two class sets for my school.

Christian living

From milk to solids

How Christians Grow by Russell T. Hitt; published by Oxford University Press, 70 Wynford Drive, Don Mills (Toronto), Ont. 1979; 153 pages; price $10.75. Reviewed by Rev. Johan D. Tangelder, Strathroy, Ontario.

How do Christians grow in the grace and knowledge of our Lord Jesus Christ? Throngs of Christians do no appear to have aspirations for spiritual growth. But Christians should not be satisfied with spiritual lethargy. Dr. Russel Hitt, a well-known evangelical and former editor of *Eternity* magazine, longs to share the good word that the grace of God can change Christians "and enable them to reach new heights of joy and fulfillment." And he offers sound and practical guidance in the attainment of spiritual growth that leads to an enriched christian life. He stresses that christian maturity is measured by "our becoming more and more like Jesus Christ."

The author doesn't give a simplistic formula. His approach is down-to-earth. We need, like the apostle Paul, to press forward. And this excellent book will help us along the way.

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